



The Antiquary.



OCTOBER, 1891.

Notes of the Month.

THE important correspondence in the *Times* on the subject of County Museums, originated by Sir Harry Verney, and continued by Professor Flower, Mr. G. L. Gomme, F.S.A., and others, ought to be of material use in bringing about a revolution in the control and arrangement of the majority of our provincial museums, which are decidedly inferior to those of France and other parts of the Continent. It is interesting to know that this correspondence has been caused by the articles on "Archæology in Provincial Museums," which are now appearing in the columns of the *Antiquary*, and which it is proposed to continue regularly month by month.



The ninth International Congress of Orientalists, which began its London session at the hall of the Inner Temple on September 1, met under somewhat disadvantageous circumstances. Both Lord Dufferin, who was to have delivered the opening address, and the Lord Chancellor, who was to have presided at some of the meetings, were absent. Although Dr. Taylor, the learned Master of St. John's, Cambridge, made a good president, and although the Italian Ambassador, the Greek Minister, and Dr. Leitner took part in the proceedings, there was an air of depression and unreality about the congress which subsequent meetings did not altogether dissipate. Although we are assured that the representatives of thirty-

VOL. XXIV.

seven distinct nationalities were attending the congress, the gentlemen of the daily press unkindly let out the fact that at the opening of the second session there were sixteen gentlemen and fourteen ladies present, and even at half past eight the whole congregation — "audience, officials, and reporters, all told, numbered thirty-five souls, just sufficient for two rows of chairs across the hall of the Inner Temple." No doubt this is to a great extent to be accounted for, as the readers of some of our learned journals are aware, by irritating disputes and unfortunate misunderstandings as to this particular meeting of the congress. On this subject we have received several communications, into the merits of which we are not able to enter.



Notwithstanding, however, these drawbacks, the Oriental Congress has been of much interest, and has drawn out various learned papers and addresses, as well as some that were of little or no credit. Mr. Leland, so well known as a humourist under the *nom de plume* of Hans Breitmann, appeared in the congress as a grave and learned philologist, and read a valuable paper on the "Worship of the Saligrama Stone and Cognate Cults." Among the lighter papers may be mentioned one by Mr. Pigott on the "Music of Japan," in which he explained the peculiarities of the thirteen-stringed koto, which is as much the national instrument of Japan as are the bagpipes of Scotland. Another interesting paper was that by Mr. G. R. Halliburton on "Dwarf Races and Dwarf Worship." Sir Andrew Clark made a strong appeal for further investigation of the Malayan Peninsula, which was once the seat of an advanced civilization. Perhaps the most interesting sitting to Englishmen was the one devoted to Afghan Ethnology, of which Dr. H. W. Bellew was the chief expounder, and the well-travelled and able Hon. G. Curzon, M.P., the chairman. The excursion to Woking, with its inspection of the mosque by those who consented to enter in stocking feet, and the enjoyment by all of the noble collection that Dr. Leitner has there gathered together of Græco-Buddhist sculptures, with a wealth of varied Oriental subjects, will

L

probably be the most memorable incident of the ninth congress. At the invitation of the Spanish Government, the tenth congress is to be held in Spain.



We beg to congratulate the Archbishop of York on the first exercise that he has made of the large patronage now in his hands. Honorary canonries should be reserved for distinguished and hard-working clergy, a rule that is often forgotten by episcopal patrons. For forty-five years Rev. J. C. Atkinson has laboured assiduously with the best of results in a very wide and retired moorland parish of Cleveland at a miserable stipend; and has also for the last twenty-five years gained much distinction in the world of letters. In 1868 he published his "Glossary of the Cleveland Dialect"; in 1874 a "History of Cleveland"; in 1882 a "Handbook of Ancient Whitby"; in 1880-82 he edited the "Whitby Chartulary" (2 vols.); and in 1888 the "Rievaulx Chartulary" for the Surtees Society; in 1886-87, he edited the "Furness Coucher Book" (3 vols.) for the Cheetham Society; and in 1891 he won a remarkable and well-deserved success with his "Forty Years in a Moorland Parish." Under the old régime, Rev. Dr. Atkinson (he obtained an honorary Durham D.C.L., in 1887), would have gone on to the end of his days without any diocesan recognition, but the very first official act by Archbishop Maclagan has been to confer a York Canonry on this excellent parish priest and able antiquary, whom we are pleased to now style Rev. Canon Atkinson; and has, by so doing, removed a reproach from the See over which he presides.



In our report of the Congress of Archaeological Societies, recently held at Burlington House, we mentioned that good progress was being made by Chancellor Ferguson with the archaeological survey of Cumberland and Westmorland, on the model of that of Kent by Mr. G. Payne, F.S.A. The Chancellor gives us a few hints, which may be useful to others who take up the work. It is essential that, after every place named in the index, its position on the 6-inch Ordnance survey

should be given thus: Black Comb, 83 N.W.; Blackford, 80 S.W.; Black Hall, 80 S.W. If this is not done the places must be described at great length, or a searcher would waste hours in finding them on the Ordnance sheets, and would probably have to consult a county directory. Its utility in cases where the various places bear the same name is obvious—thus: Kirkland, 51 S.W.; and Kirkland, 15 N.W., need nothing more. But the making such an index is laborious work; the constant turning over of 90 or 100 (in this case over 150) 6-inch sheets is hard work. The sheets are only numbered at the right-hand upper corner; the compiler will make his work easier by conspicuously numbering them before he begins on both lower corners. He should also rule cross-lines dividing the sheets into quarters, N.E., N.W., S.E., and S.W. Both these dodges will save him time, labour, and temper.



On June 21, 1888, a fine and typical series of no less than 130 maces pertaining to English Corporations was exhibited at the rooms of the Society of Antiquaries, on the occasion of the President's reception. The oldest and most interesting of these historic civic maces was the example from Hedon, Yorks. On account of its age, and other remarkable characteristics, the Hedon mace was selected for full and handsome illustration in the fifty-first volume of the *Archæologia*, where it was also textually described by our best authority on civic plate, Mr. W. H. St. John Hope. The mace is of silver-gilt, and measures 25 inches in length. The conical mace-head is of great beauty, and rises out of a coronet of strawberry leaves. On the flat surface of the head is engraved a shield of the royal arms of France and England quarterly. The head is now surmounted by a singular crown of four crocketed arches. The crown is considered by Mr. Hope to be of Elizabethan date, but the mace itself is of early fifteenth-century work, and probably dates from 1413, when Henry V. granted an important charter to the town.



We should have thought that the peculiar honour of possessing the oldest mace in

England would have been keenly appreciated by the educated inhabitants and representative officials of this ancient little town of Holderness, which sent its two representatives to the House of Commons uninterruptedly from the days of Edward I., to 1832. But, alas! for the credit of modern Yorkshire burghers, the knowledge of the antiquity and rare beauty of this noteworthy relic of their former civic importance seems only to have awakened the cupidity of its degenerate modern custodians. It will scarcely be credited that at the last quarterly meeting of the Corporation of Hedon, the Mayor (Councillor White) presiding, Mr. Soutter moved, "That the ancient mace belonging to the corporation be sold for not less than £600, and the proceeds be used in extinguishing the debt of the borough." Mr. Gibson seconded the motion, and the resolution was carried by six to two, Messrs. Beal, Johnson, Gibson, Soutter, Watson, and Carrick voting for it, and Messrs. White and Marshall against it. At the same meeting a portrait of the late Dr. Kirk, presented by the family, was accepted by the Corporation, and ordered to be hung in the Council Chamber. But according to the precedent set by the previous resolution, the family of Dr. Kirk have no warrant but that the Council will shortly desire to sell this portrait in order to further reduce the debt. We notice that the two principal landowners of Hedon are those wealthy magnates, Mr. W. H. Harrison Broadley, and Mr. Christopher Sykes, M.P. If these gentlemen and other educated residents are content to submit to the sordid dealings of the representatives of the town, they will incur a considerable share of the disgrace. If money must be raised, could not the Council be content with placing their mace for a season in the hands of the local pawnbroker?



A singular feature in Roman road-making—and one which we think has not been the occasion of much remark elsewhere—has lately been observed in a portion of the military way passing up Annandale into Upper Clydesdale. West of Moffat, this ancient road takes to the hills and runs for

over three miles along the ridge dividing the Annan from the Evan water. About three and a half miles from Moffat the modern Edinburgh Road coalesces with it, and further north the old Glasgow Road follows very nearly the same line. For the three miles first mentioned, however, the roadway has not been in use during recent times, and there is, therefore, no palimpsest (if we may venture on a doubtful metaphor) of modern road metal on the antique roughly-laid way, which consists of a base of irregular unhewn large stones, with a superstratum of small "cobbles" and pebbly material. The remarkable thing, however, is that at close intervals all along on both sides of the track, which is grown over with rank grass and rushes, there are surface pits of various sizes. These are always on the wayside; they are not promiscuous over the hill, but follow very faithfully the line of the road between them; and they cannot be referred to any other purpose than that of having served as the quarries from which the Roman soldiers got their material when making this *iter*. It will be of interest to learn further details, and to hear of analogous examples in other places.



The Rev. Canon Grainger, of Broughshane, the well-known Irish antiquary and collector, has just made a most valuable gift to Belfast, the city of his birth. He has committed to the guardianship of the people of Belfast the collections of a life-time, and we feel confident that so generous and varied a bequest will be much appreciated, carefully housed, and well displayed. Many of the leading specimens of these Irish antiquities have been described by the owner and others in the pages of the *Ulster Journal of Archaeology*, or in the *Proceedings* of the Royal Irish Academy, or Society of Antiquaries. They include the rude altar-stone of Connor, an altar vessel of enamel work, a handbell of the early Irish church, and a variety of Celtic bronze swords and spears. The flint arrow-heads are upwards of a thousand in number, whilst the stone implements of different epochs form a large and most varied array. It is with sincere regret that we learn of the ill-health of this accomplished scholar, but

trust that Canon Grainger may be spared to fully understand the gratitude of those who he is benefiting, and to superintend the arrangement in their new home, not only of the antiquities, but also of the zoological, botanical, and geological collections which were comprised in the Broughshane museum.



The work of concreting the floor of the choir of the cathedral church of Peterborough—from the eastern arch of the lantern to the commencement of the apse—is now finished. Before the concreting could proceed it was necessary, in order to guard against subsidence, that the vaults should be filled up. In the course of these operations Queen Catherine's tomb was opened on the north side of the choir. It was found to be a vault over 8 feet long, by 3 feet 11 inches wide. In the interior was a stone, on which was inscribed the fact that the tomb was opened in 1790. The remains of the Queen were enclosed in a large leaden shell, from which all traces of the wood coffin had long ago disappeared. It lay about three feet from the surface. The necessary opening of the tomb was kept private, save from the officials, and we are glad to learn that Canon Clayton resisted the proposal to open the leaden shell.



When the members of the British Archaeological Association visited Rievaulx Abbey on August 21, not only the unkempt and uncared-for aspect of the ruins was the subject of much comment, but the obvious recent decay of certain parts, and the jeopardy of more from the weight of overhanging ivy and the growth of great trees and bushes, were universally regretted. Rev. Dr. Cox, who described the church and conventual buildings, gave full credit to the Earl of Feversham for much that he had caused to be done in the past, particularly in the removal of the ivy from the east end of the choir, and of the trees from the summit of its walls, but stated that all this work had now for some years been suspended, and that recent damage was grievous. Mr. Loftus Brock, F.S.A., on behalf of the association, undertook that the matter should be brought be-

fore the first meeting of the council, in order that a proper communication might be forwarded to his lordship.

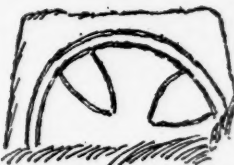
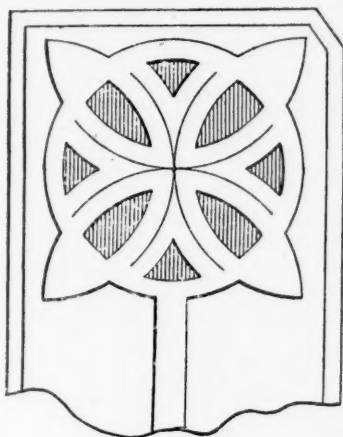


With regard to these most noble and now most unfortunate ruins, we have received a letter from Mr. H. A. Rye, who was at one time clerk of the works on the Duncombe Park estates, for which we have gladly found room in our correspondence columns. Those who knew Rievaulx in Mr. Rye's days are well aware that his discreet zeal led him to accomplish all that was in his power, and at the time of the visit of the Association acknowledgment was made of this, which does not, however, seem to have reached the daily press. The *Antiquary* desires to express regret for the non-recognition of the work done and expense incurred by Lord Feversham in former days in the notes of last month; but the reason why an intelligent public (we receive many complaints from eminent archaeologists) feel specially aggrieved about Rievaulx, for the last few years, is that oneshilling admittance is charged, whilst nothing is being done, and the noble buildings slowly but surely perishing. Mr. Rye, in another communication, says that there is no reason for any anxiety with regard to the groined roof over the north transept chapel, for although now covered with ivy and briars, it was grouted with cement during certain repairs that were done under Sir Gilbert Scott. In this opinion we do not in the least agree, and believe that if the ivy, briars, and trees continue there for another season or two, the fall of this only bit of groining that is left is an absolute certainty. The cement has yet to be discovered that can offer effectual resistance to growing roots when once they obtain entrance. Since last Easter the ivy has forced its way right through this Gilbert Scott cemented roof in two places, and a network of other roots are steadily at work in the upper interstices.



In some repairs that are being done to the old church of St. Peter's, Derby, several fragments of early grave-stones have been found in the foundations of the buttresses on the south side. There are five heads or

parts of heads of crosses. The largest and most elaborate of these is of a somewhat unusual pattern; the shaded parts in the



drawing are slightly sunk. We believe it to be of early thirteenth-century date. Another head pretty nearly resembles the one just

depicted. The other three fragments are very rudely carved, and may possibly pertain, as has been suggested, to the old Saxon church that formerly stood on this site. We are indebted to Mr. Bailey for these sketches.



We have received, with urgent invitation to notice, a "Synopsis of the Lives of Victoria Claflin Woodhull (now Mrs. John Biddulph Martin) and Tennessee Claflin (now Lady Cook), the two first lady bankers and reformers of America." The synopsis is only the forerunner of a big biography of these two ladies, by a Mr. G. S. Darewin. It is urged that the *Antiquary* is a fitting medium for exploiting the forthcoming "large work," because the two daughters of the late Mr. R. C. Claflin have so remarkable and ancient a pedigree. We cannot, however, do more than give the following amusingly-comprehensive statement from the analysis of a genealogical chart, wherein it is shown that "Victoria Claflin Woodhull-Martin and Tennessee Claflin, who are descended on their father's side from the Kings of Scotland and England, and on their mother's side from the Hummels and Moyers of Germany, who also were of Royal blood, are related to the famous American legislator, Lieut.-Colonel Alexander Hamilton (whose statue adorns the Central Park, New York City); and they are connected by marriage with the family of Washington himself." It would be cruel to send us the book; the synopsis has taken away our breath.



An old lady in the almshouses at Wantage is the possessor of a small circular box of brass-gilt, the gilt of which is nearly worn away. The box, which has been forwarded to us for inspection, is an inch deep and $2\frac{1}{2}$ inches in diameter. It is effectively finished, and has been lined with a red enamel, of which but little remains. On the lid is a bust in relief, with the inscription round the edge: "Admiral Lord Nelson. Born 29 Sep^r 1758." At the bottom of the box, between two sprays of acorned oak, is: "Conqueror at Aboukir 1 Aug^r 1798,

Copenhagen 2 April 1801, Trafalgar 21 Oct^r 1805, where he gloriously fell." It has been suggested that the box may have been intended to contain an officer's medals, but we regard it rather as a convenient memorial of our great naval hero, and of his last triumphant engagement. There is no box of this description among the Nelson relics and memorials at the Royal Naval Exhibition. Can any of our correspondents tell us of similar examples in local museums or private collections?



A committee was recently formed to take into consideration in what way the county of Wilts could best commemorate the name and works of the late Canon Jackson, of Leigh Delamere, the first editor of the magazine of the Wilts Archæological and Natural History Society, one of the first two honorary secretaries, a most diligent collector of material for Wiltshire History, and one whose topographical papers—delivered with inimitable address at almost every annual meeting of the society—will always be remembered with pleasure by those whose privilege it has been to hear them. Suggestions have been made for brass tablets and stained-glass windows, as well as for undertaking the publication of some of his works, but none of them meet with general approval, and it was recently decided at the Wilton meeting that the best thing that can be done is to carry out a plan for a much-needed extension of the society's museum and library at Devizes. Archæological collections are constantly accumulating there, and many interesting objects are not exhibited for want of space. Canon Jackson showed his interest in the place by frequent contributions to it, and he has bequeathed a very valuable collection of fossils made by himself before he limited the sphere of his researches chiefly to topography. A considerable sum will be required to carry out this plan, and subscriptions are asked for from all interested in the history of the county, and will be received by either of the honorary secretaries, Mr. Henry E. Medlicott, Potterne or Devizes, Rev. Edward H. Goddard, Clyffe Vicarage, Wootton Bassett.

Notes of the Month (Foreign).

BETWEEN Tozeur and Gafsa, in Tunis, there has been discovered a Roman inscription dated 97 A.D., when Nerva was emperor. Monsieur Héron de Villefosse, to whom it was communicated, has declared its singular importance at one of the last sittings of the *Académie des Inscriptions et Belles Lettres*. It gives us the name of a castle or fortified town, *castellum Thigensium*, placed on an important road connecting the regions of the oases and the province of proconsular Africa, and proves that the region of the Sahara to the south of the proconsular province was placed under the authority of the *legatus imperialis* of Numidia. Here also occurs the name of the consul *suffectus*, Quintus Fabius Barbarus, which is read in a consular diploma of the museum of St. Germain-en-Laye, and we observe that this personage had besides the *prenomen*, *nomen*, and *cognomen*, the three other cognomens—*Valerius*, *Magnus*, and *Julianus*. He was stationed in Numidia in quality of legate of the province, where he had as successor Lucius Numatius Gallus, the founder of Thamugadi (Timgâd).



News from Carrara report that some private excavations have been made on the site of ancient *Luni*, with the result that objects have been found illustrative of ancient art and history.



From Epirus we learn that near Delvino a tomb of enormous proportions has been found, having within a skeleton of colossal size. The sarcophagus is said to be of artistic value, but details are still wanting.



We hear from Athens that during the month of September will begin the expropriation of the houses and fields of the village of Kastri, in order to allow the excavations of Delphi to proceed.



At Athens the project is entertained of extending the second or new railway-line from

the Piræus to Athens, as far as the square of the constitution near the royal palace, running parallel to the stream of Ilissus. Several buildings of the ancient city were near this rivulet, and it is to be hoped that the works will reveal much of archæological interest, as was the case in the similar prolongation of the railway from the old Piræus station in Athens.

* * *

From Russia we learn that near the village of Bogodar, in the district of Jekaterinoslaw, they have excavated a *tumulus* of the Bronze Age, within which was found the tomb of a woman, whose skeleton, perfectly preserved, lay in the midst of various kinds of objects, which formed the funereal deposit; as well as considerable remains of eatables, probably belonging to the funereal banquet, or else to the burial offerings. Amongst the grave-goods are a cup or vessel for liquids, an earring of bronze, many precious stones, amber, ornamental beads, and a gold button with beautiful open ornamental work.

* * *

The director of the excavations in Sicily will begin soon to clear out and restore the *Epipolæ* of the ancient city.

* * *

In Greece the heats of summer have interrupted almost all excavations, save those of Rhamnus, Epidaurus, and at Eretria.

* * *

Some more *cippi* on the banks of the Tiber have been found, one to record the boundaries made by Augustus in the year of Rome 747; and two of those established the year before by the consuls C. Asinius Gallus, C. Marcius, and C. Censorinus. The name of C. Asinius Gallus in the other titles of the series having been defaced, was recut on the stone in ancient times.

* * *

At Mignano, in Campania, at 3 kilomètres from the village, remains of ancient buildings have been discovered, in which were found two large *dolii*.

* * *

At Pozzuoli, near the porta Erculeæ, pieces of a marble slab were unearthed, bearing

inscriptions in Greek and Latin of the age of Domitian, in which, according to Professor Halbherr, the date was expressed in accordance with the Tyrian and Roman calendars.

* * *

In Rome, near the porta Salaria, a bit of ancient road was brought to light, as also two funereal inscriptions in Latin.

* * *

In the district of Albano Laziale, called *Colonnelle*, were discovered the walls of an ancient building. Ruins of a villa, as it would seem, together with some fragments of Latin inscriptions, were unearthed in Civita Lavinia.

* * *

In the territory of Canosa (Regione II.) was found a bowl with red figures, having represented on it Bacchic scenes.

* * *

At Pæstum (Regione III.), not far from the temple of Neptune, a tomb was explored, in which were found a fictile lamp, and seven ivory hairpins. A bust of Adrian and fragments of inscriptions were recovered at Palmi, near the supposed site of Tauriano.

* * *

Earthenware objects with makers' marks were found at the farm of Cunzato, near Terranova Pausania, in the Agro Olbiense.

* * *

At Barete, in the territory of Amiternino, a funereal Latin inscription was found. Tombs of the Roman period were found at Pratola Peligna, and at Roccasale in the Sulmonese; a pavement in mosaic (white and black) on the site of ancient *Corfinium* in Pentina; and some Latin inscriptions in the territory of Pettorano, in constructing the railway from Sulmona to Isernia.

* * *

At Brindisi also Latin inscriptions belonging to seven tombs came to light in Conoce, or Mannarini, when a few years before other tombs were examined.

* * *

Outside the walls of Rome, between Porta Salara and Porta Pinciana, there has been found

quite recently a fine half-size statue of Hygeia, the duplicate deity of health with Æsculapius, whose daughter she was. Her drapery leaves bare the right shoulder and arm, round which twines the mystic serpent, lucklessly decapitated. This statue is of Carrara marble, and of moderately good sculpture. The torso is headless, and the left hand is also wanting. Near the same place has also been discovered a large sarcophagus in excellent preservation, and still containing the bones of two persons, probably of a husband and wife, mixed with the earth which, owing to the absence of a cover, has filled up the interior. The principal front of this sarcophagus is adorned with a central circular field or shield, upon which are merely blocked out the heads of the married pair destined to be finished into portraits at the time of death. But the symbolic and decorative portions of the front are carefully chiselled. Under the shield is a pastoral scene. A shepherd is sitting upon a basket which he has turned upside down, and is milking two goats, while a second stands before him playing the pipe. At the right corner of the sarcophagus is a bearded man with long hair of the Greek type; to the left is a female draped figure, also Greek, holding up her mantle with her right hand. The rest of the front is filled with a sculptured wave ornament; while at one end is the figure of a man like a Greek philosopher; at the other a woman with *chiton* and *heimation*. The two lesser faces show griffins in very low relief. This sarcophagus is of Pentelic marble, and probably was sculptured in Greece during the third century of our era.

* * *

In the same plot of ground, 4 mètres deep, a very beautiful ancient Roman poniard was also found. The handle is massive bronze, of octangular form, ending in a boar's head finely chiselled in high relief. The blade is two-edged, 24 centimètres long and $4\frac{1}{2}$ broad. It is assigned to the age of the Antonines, and Signor Castellani considers that it must have been a weapon used in the chase—possibly to despatch the wild boar.

* * *

At Rimini, in laying down water-pipes for the new military barracks, under the Via

Parecchi, some remarkable remains of Roman mosaic pavements have been found, and a large piece of exquisite design in white and black, beneath which was found another pavement, simpler and poorer, formed of small stones of various colours. The fragments have been placed in the town museum. It is to be hoped that the Italian Government will help the municipality to extract the other pavements known to exist under the modern houses, and excavate on a large scale the buried Roman amphitheatre.

* * *

At Rome many tools belonging to his art have been found collected together, which were formerly used by an artist by name Æmilius Faustus, who worked metals *au repoussé*. The name of the artist and owner of these instruments and utensils is cut in letters of a late period of the republic, and they are made of very hard bronze, and enclosed in a case or box.

* * *

At Ornavasso, in the valley of the Ossola, an important discovery of Roman republican coins has been made.

* * *

The *cippus* dedicated to Minerva existing on the hill of Campovecchio, near Grottaferrata (in the province of Rome), and published in the fourteenth volume of the *Corpus Inscriptionum Latinarum*, has been acquired for the collection of local antiquities in the abbey of Grottaferrata.

* * *

During some excavations made in the island of Lavret in the Bay of St. Brieux, in France, the walls of an ancient monastery of the Merovingian age, together with remnants of ruins of an edifice of Roman times, have been brought to light. Divers objects of the Merovingian epoch were recovered at the same time, amongst which were arms of offence and some ornaments of bone.

* * *

At Trier (Trèves), in Germany, there was discovered a short time ago a slab of marble with a votive inscription to the Celtic divinity

Icovellauna, erected by a Roman of the name of M. Primius Alpicus.

* * *

Amongst recent discoveries in Germany deserve to be mentioned a series of Latin inscriptions come to light in Cologne, which belong to a family sepulture, in which are found names of both Romans and foreigners. Two of the defunct called Bienus and Gatus are Gauls of the tribe or people of the Viromandui, known to Julius Caesar as dwelling in Belgium. Another Roman inscription, also sepulchral, but fragmentary and not easily intelligible, has likewise come to light in the same town, together with others in the museum called Wallraf-Richartz.

* * *

Upon a hill near Mayschoss an der Ahr, in Germany, have been lately discovered some important Roman tombs, part of them formed of bricks or stone slabs, and part consisting of a simple trench in the earth. The corpse was buried according to the rite of cremation, and together with the ashes were found various objects. In one tomb glass vessels artistically made were found deposited; in another a colossal wine-cup, around which were collected fifteen smaller vessels, cups or phials; as also a singular oil-lamp made in the shape of two human feet joined together, with underneath the name of the maker.

* * *

Near Lubiana, in Austria, has been discovered in the turf, at more than 7 yards depth, a prehistoric boat formed out of a gigantic trunk of oak, 8.60 mètres long by 1.60 wide.

* * *

From Roumania it is announced that a man of science is undertaking excavations in the Island of Serpents at the mouth of the Danube, for the discovery of a prehistoric tomb supposed to be there.

* * *

At Athens the statue of the boxer lately discovered in the island of Melos has been safely deposited in the National Museum. Other recent acquisitions include some

reliefs, either fragmentary or entire, of which one is Roman in the form of a small temple with *parastades* and *aëtoma*, having in the middle two figures of a man and one of a woman with an inscription; also a small *hydria* of good Grecian period, found near the new railway-station at Athens, bearing in relief two figures, viz., a matron seated and a girl standing, with an inscription giving the name of the principal figure Euklea.

* * *

Amongst other antiquities recently brought into the National Museum at Athens, and coming either from private sources or from the latest excavations at Athens, Vari, Thoricos, etc., are several vases and terracottas of more than ordinary importance. One of the vases from the tombs at Vari, in the form of a *lekythos*, with black figures, bears a rare and interesting representation, referring, as it would appear, to the myth of Minotaur, in which is seen a monster, half man and half bull, struggling with a hero who has taken him by the horns and is brandishing over him a sword. Near the figures stands a funereal *stèle*, and behind this is seen Minerva in full armour taking part in the fray.

* * *

From Thorikos, besides various vases and fragments of vases, come some archaic terracottas, amongst which are eight heads or busts, a small figure of a woman, seated on a throne, of common type, and a fragment of relief, of rare type, of rude archaic make, representing an undraped woman.

* * *

The Theseion in Athens is represented by two marble heads of natural size recently found in the vicinity of that temple, and by a marble funereal vase with the representation of two men who are shaking hands in the act of bidding farewell, near which are to be seen their names inscribed, Apollodoros and Pistodoros of the deme in Attica called Eroiadia.

* * *

Other discoveries made not far from the Theseion, during the works for continuing

the existing Piræus railway-line into the centre of Athens, are some dedicatory inscriptions and several important decrees of proxenia, as well as some bearing the date of the Archons Heliodoros, Archelaos and Phanarikides, which throw some light on the mutual relations between Athens and Crete and Athens and Cyprus existing at this period; while they determine the position of the Athenian sanctuary of Demos and Charites, as it was in this place that the decrees were deposited, as appears from the context.

* * *

Signor Stavros Andropulos, one of the Areopagites, has made a handsome gift to the National Museum, consisting of a collection of vases, terra cottas, and bronzes already in part known and published, and coming from various parts of Greece. Amongst others is the well-known vase with red figures representing the struggle of Heracles with Busiris from Thespiæ and published by Dumont; other figured vases from Boeotia and from Locris, and an important relief in terra cotta perhaps from Corinth, bearing the representation of a Homeric scene taken from the "Odyssey," in which is seen, within a building of the Ionic order, Ulysses seated with Areta and Telemachos. But this ceramic object is only a fragment. Amongst the bronzes are rings, brooches, a strigil (well preserved), and some Greek and Roman coins.

* * *

The Archæological Museum of the Ducal Palace of Venice has been lately enriched by some noteworthy acquisitions from the private collection left by the late Signor Lorenzo Seguso of that city. They consist of a Greek sepulchral *cippus*, with reliefs and inscriptions which once formed part of the well-known Museo Nani; of two *plutei* of the ninth century, ornamented with twisted osier twigs and other designs from the vegetable or animal kingdom, coming from the ancient churches of the Venetian islets; and in fifteen paintings in tempera, on wooden boards, the work of the painter Domenico Campagnola, and representing figures of prophets and saints from the school of the 'Beata Vergine del Parto,' in Padua.

The collection of prehistoric antiquities of the museum of the Collegio Romano, called Kirkeriano, after having been enriched during the past months by the gift of two private collections from Upper Italy, has still more recently been presented, by the learned palæethnologist Herr Moritz Wosinsky, of Apar, in Hungary, with a precious collection of Hungarian primitive antiquities, amongst which is a magnificent *cista* in bronze, from the famous hoard discovered at Kurd. The collection given by the engineer, Signor J. B. Traverso, consists of several hundred stone arms and implements from Alba, in the province of Cuneo, made during a course of twenty years. The museum was hitherto destitute of neolithic objects found in Piedmont.

* * *

In our last number Dr. Halbherr is made to say, through a printer's error, at the end of his article on Pompeii, that the two inscriptions of names are on one amphora—"the same jar," for "the other jar," etc.



Notes on Archæology in Provincial Museums.

No. V.—LICHFIELD.

By J. WARD.

IT is meet that this museum should stand next to that of Derby in the present series of reports on provincial museums, for the connections of Lichfield with Derbyshire have been many and close. Its cathedral is the fairest and perhaps eldest daughter of the Derbyshire Repton, now a pleasant rural seat of learning, but once the royal city of the Saxon kingdom of Mercia, the "mausoleum," as Ingulphus has it, "of her kings," the cradle of her Christianity, and the see of her bishopric. The latter glory of Repton was transferred to Lichfield on the consecration of the fourth bishop, the saintly Ceadda, and for more than a thousand years Derbyshire

owned the ecclesiastical supremacy of the daughter. Then turning to modern times, Lichfield's chief celebrity, Dr. Johnson, the great lexicographer, sprang of Derbyshire parentage; while of Derbyshire worthies, two—Dr. Erasmus Darwin, "physician, philosopher, and poet," whose speculations, successfully solved by his grandson, have made the name eternally famous, and Anna Seward, the gentle poetess—found here a temporary residence; and a third, Chief Justice Wilmot, was educated at the Free School, which claims amongst its distinguished alumni Addison, Ashmole the antiquary, King the herald, Garrick, Johnson, and Day, author of *Sandford and Merton*—names that Lichfield is, and has reason to be, proud of.

When commissioned by the editor to report upon the present museum, my first impulse was to include the architectural gems, the sixteenth-century Flemish glass, the encaustic tiles, and the crowning glory, the Saxon Gospels, attributed to St. Chad, of the glorious old cathedral, "moated Lichfield's lofty pile." But consult a guide-book or a policeman: they concur that the City Museum is one thing and the Cathedral church is another—two quite different things, and the text of my commission confines me to the former. The museum is about a six-minutes' walk from the City (how these small cathedral towns, and those which have only recently been raised to the dignity—like Birmingham—insist at every turn that they *are* cities!) Railway Station. On leaving the train the eye is first attracted to the quaint outside chimneys of St. John's Hospital, a sixteenth-century brick building; then comes an insipid clock-tower, so ecclesiastical in appearance that every visitor instinctively looks for the church; opposite is Minors' Hall, a fine Jacobean brick structure, formerly a school. The museum is further ahead, but we will make a detour by Bore Street, noting, *en route*, some old timbered houses, the chapel-like Guild Hall and Street's expressive spire of St. Mary's, and quaff coffee in the house where Dr. Johnson was born, in the Market Place. There is an old-world look about this city, thoroughly English at every turn—staid, sober, and plodding. It savours of Georgian respectability rather than of mediæval antiquity, like Chester. This predominance of eighteenth-century

buildings, and their solidity and goodness, seem to indicate that as the halcyon period of Lichfield's prosperity.

Our next is a somewhat retrograde move towards the museum, which, like Lichfield itself, is small and unobtrusive, yet withal pleasing. It is situated in the prettiest part of the city, at the head of the Minster Pool, over which the three graceful spires of the Cathedral—the "Ladies of the Vale"—keep watch and ward, and at the angle of a pleasant square of greensward with fountain and shady walks, called the Museum Green. The interior is less happy: the reading-room, which, with the free library, forms the lower story, lacks dignity, and the spiral staircase to the museum is awkward. The latter is contained in an irregularly-shaped room of very moderate proportions, but which for convenience may be regarded as divided into a large and a small room. These rooms are devoid of architectural features, but are well and equably lighted from the roof, and there are no dark corners. The institution is supported out of the rates, and is open to all comers. It was founded, and the present building erected, in 1859, the late Captain Dyott, aided by Rev. Chancellor Law (whose portrait in oil occupies the post of honour in the museum), Dr. Rowley, and Mr. Lomax, being the chief promoters.

The collection is small, and very miscellaneous in character; it is, I regret to say, of little use to the student, whether archæological or otherwise. This is not so much due to the small intrinsic worth of the exhibits, as to lack of arrangement and bad labelling—I might almost say, want of labels. The glass cases are antiquated, and are not adapted for many of the objects shown therein; and the want of shallow wall cases is at once noticed. Lichfield, like Derby, has thrown away her opportunities of having a really good museum. Without going so far back as Ashmole's rare collection now at Oxford, there have been within the last century three private museums in this city, all of which finally came to the hammer. The chief of these was that of Mr. Greene, an apothecary of last century. To judge from the catalogues, one containing sixty-four and another ninety-four pages, it was of some magnitude and value. Boswell, in his *Life of Johnson*,

describes it as "a truly wonderful collection of antiquities, natural curiosities, and ingenious works of art. He had all the articles accurately arranged with their names upon labels, printed at his own little press; and on the staircase leading to it was a board with names of contributors in gold letters. A printed catalogue of the collection was to be had at a bookseller's. Johnson expressed his admiration of the activity and diligence and good fortune of Mr. Greene in getting together, in his situation, so great a variety of things." Mr. Greene died in 1793, and a few years later his son sold a part of the collection, and the residue was disposed of by public sale at the Guild Hall in 1821, by his grandson.

The first glass case that I examined was one containing coins, the first on the right-hand side of the large room, near where usually sits the custodian reading a newspaper: on this occasion his good dame was in charge. Numismatics is not one of my attainments, but obviously this little collection is very good. There are numerous Roman, French, Italian, Venetian, etc., coins, but the more interesting is a goodly array of mediæval and modern English specimens. Those of the earlier Henrys and Edwards are lumped together without the reigns being specified. There are a fine noble of Edward III., some excellent silver of Henry VIII. and Edward VI., and gold broad-pieces of Elizabeth and James I. Charles I. is sparingly represented in both gold and silver. There are a gold and several good silver coins of the Commonwealth, and a plentiful array of 1d., 2d., and 4d. pieces of Charles II., and particularly so of Queen Anne shillings and silver of lower value. George I. is poorly represented, but his successor is the reverse, there being of his sixpences alone no less than ten. The subsequent reigns, as might be expected, are copiously and well represented. Very stupidly, where there are several examples of a sort, they are carefully laid so as to show one side only; for instance, all the Queen Anne shillings and George II. sixpences have their obverses only exposed. I remarked this to the attendant, suggesting the advisability of getting some redundant coins exchanged; the rather curt reply was, "Indeed, I think

we shouldn't, for we would not get any better; as long as I am here things shall remain as they are!" Besides the above, there is an interesting collection of tokens, some local, medals of various sorts, and paper money.

The next case contains an assortment so varied as a small Egyptian figure, a lamp from Syracuse, "an ancient British celt" (polished stone), "an ancient hammer (iron) from a lead-mine," cannon-balls, an oyster-shell from the wreck of the *Royal George*, a fragment of human jaw "said to have been found in the coffin of Godfrey, Earl of Flanders," flint locks, old keys (two very elaborate, apparently of Flemish manufacture), a gritstone quern, a piece of music picked up at Waterloo, etc.

The third case is of some local interest, containing objects found during an excavation in 1859, on the site of the Roman station (Etocetum) at Wall, nearly two miles south of Lichfield—a site well worth systematic investigation. These comprise fragments of pottery—chiefly black—glass, tiles, bricks, and plaster, with colouring adhering; stones of quern; and three brass coins—one illegible; another, a Constantine; and a third, probably a Nero. A newspaper letter, describing the excavation and its results, lies in the case.

The Johnsonian relics of the fourth case are, of course, of peculiar local interest, but remain about as scanty as when the late Mr. Llewellyn Jewitt described them in the *Art Journal*, 1872. They consist, as then, of two silver shoe-buckles, a snuff-box, a cribbage-board, a pair of china salt-cellars and saucer, and an embroidered white satin pocket-book, which the Doctor gave to Miss Dyott in 1760; and in addition (unless Mr. Jewitt omitted them), a drinking-cup, and a letter to "Mrs. Lucy Porter, in Lichfield," dated 1759.

Cases 5, 6, 7 and 8 contain a multifarious assortment, such as Oriental slippers, fans, etc., a Burmese book, an opium-pipe, emu's eggs, a seaweed basket, objects from the great fire at Cotton's Wharf in 1861.

In the end case on this side is another and larger collection of Roman remains from Wall, presented by Mrs. Bagnall in 1888. Conspicuous amongst these are several large bricks impressed with "P. S.," a consider-

able number of much-rusted iron objects, some large curved ones being vaguely labelled "bath scrapers," and a heap of Samian ware potsherds, all apparently plain. A bronze saucer-like vessel is termed a pastry-mould. In both this and the first-mentioned case of Roman objects, are sundry mediæval encaustic tiles of patterns like some in the Cathedral church. On a former visit I called the custodian's attention to them: at first he would not allow that they were not Roman, but when he "came to" he promised to remove them. They, however, remain where they were, classed as Roman.

The cases on the opposite side of the room are of less antiquarian interest, and of even more diversified character than the above. In the first case are a series of casts of seals of Staffordshire religious houses, etc., in neighbourly contact with some dilapidated and unnamed beetles and butterflies. The second case rejoices in zoological odds and ends: a few skulls, an elephant's tooth, some tropical bird's-nests, the skin of a penguin, fin of a shark, etc. Next comes a pretty collection of unmounted marine shells, all unlabelled; then more odds and ends, followed by another case of badly-mounted marine shells, some only of which are named—in pencil. The remaining cases are devoted to more odds and ends: there are a Chinese dress of state, the dressing-gown of an emperor of China, casts of cameos and seals, mementoes of the siege of Paris, samples of cotton, a few minerals, and the original vote of condolence passed by the city of Lichfield on the death of the Princess Charlotte in 1817.

The central cases contain a fairly good collection of minerals, but they require rearrangement.

On the walls are hung portraits of various Lichfield celebrities, conspicuous amongst whom are Elias Ashmole, Dr. Johnson, and Dr. Erasmus Darwin, of the latter of whom the attendant assured me that "he used to keep a botanical garden in this city, and if his grandson was as fine-looking as he, he did not deserve to be." I concluded from this that she was of anti-Evolutionist views. Also hanging on the walls are a series of rubbings of monumental brasses, some not labelled at all, others in writing too small to

be read, unless mounted on steps. Between these portraits and rubbings are all sorts of objects, hung without any apparent order: engravings, pictures, animal and human skulls—one of the latter remarkably dolichocephalic, but unlabelled—etc.

Amongst the objects of the small room are a model of the Parthenon; a few busts and statues, as the Venus de Medicis, an Apollo, and Canova's Hebe; some good examples of sixteenth-century armour, which are annually borrowed for the Whitsuntide procession of the Court of Array; regimental colours; and three much-broken British sepulchral urns, one with the usual zig-zag ornamentation, found at Oakley Farm, near Croxall, but no hint is given whether there is any published account of the discovery.* If it is true that "no English museum would consider itself respectable without at least one mummy from the Land of the Pharaohs," this museum is decidedly lacking in this quality, for all that it possesses is the gruesome arm of a mummy! Near it, however, are two very interesting relics of the past, "branks," or scolds' bridles, one of which formed part of Greene's collection: both are engraved in Jewitt's *Art Journal* article.

From the above it will be readily seen that this museum stands in need of a thorough overhauling. Not a few of its contents, as the dilapidated beetles and butterflies, might with advantage be transferred to the rubbish-box, and others, duly labelled, be consigned to the darkness of some cupboard. The statues should be so placed in the museum and reading-rooms and the entrance lobby as to belong rather to the architectural embellishments of the structure, than to the exhibits, as at present. It cannot be too much insisted upon that the scientific value of a provincial museum is proportionate mainly to the extent to which it is representative of its district. Apply this rule archæologically to the present museum. As Lichfield is in the vicinity of an important Roman station, was the native place of Dr. Johnson, and is the head of a diocese, are we not justified in saying that in regard to these its museum should be especially representative? The Wall relics are neither extensive nor made the most of; those of

* See Usher's *History of Croxall* (Ed.).

Johnson are surprisingly few; while the ecclesiology of the diocese is not represented at all. How much more interesting would it be, if instead of the present selection of rubbings of brasses from anywhere, the walls were adorned with those of the diocese only!



Ancient Remains around Conway: Dwygyfylchi, Meini Hirion, Maen y Campiau, etc.

By THE LATE H. H. LINES.

THE principal object of my visit to Conway in the summer of 1871 was to ascertain by actual research if there remained any vestiges of the old Celtic times which could be identified with the writings of the later Welsh bards and historians. In prosecuting this research I was led to the secluded vale of Dwygyfylchi and its neighbourhood, between Conway mountain and Penmaenmawr. Here I expected to find at least some slight evidence that certain remains mentioned in a song by Prince Hywel, the son of Owen Gwynedd in the twelfth century, were yet in existence. Many writers have associated certain long stones on Meini Hirion, near Penmaenmawr, with the "proud-wrought Caer" of Prince Hywel. But the circle in question was certainly not a temple, there being neither altar nor lustration basin. It is one of those circles set apart for the purpose of burial by some one of the ruling chiefs who in former times held sway in the neighbourhood. Near this circle there is another enclosure of an oval form, 60 feet long, but neither of these places appeared to me to bear out the description of the "proud-wrought Caer," and both being well known, I will not enter into any description of them.

Prince Hywel, the reputed author of several short Welsh poems, appears to have aspired to the honours of bardism, the initiation into which consisted of his passing through certain ceremonies, characterized by the

adoption of some remnants of the ancient pagan superstitions, in which two mystic personages, Ceridwen and Llywy, were supposed to exercise considerable influence and impart inspiration to their votaries.

We will now examine the poem in question, and note whether it bears out what I take to be its more correct application. Prince Hywel says:

I love in the summer season, the prancing steed of the smiling chief, in the presence of the gallant lord, who rules the foam-covered, nimbly moving wave. But another has worn the token of the Apple-spray; my shield remains white upon my shoulder; the wished-for achievement have I not obtained, though great was my desire.

This conveys a confession by Hywel that he had been "plucked" on a previous occasion. He then proceeds to apostrophize and supplicate the supposed genius of inspiration under the emblem of the new moon:

Ceridwen, lofty and fair—slow and delicate in her descending course,—her complexion is formed of the mild light in the evening hour,—the splendid, graceful, bright, and gentle lady of the mystic song,—so small, so delicate, so feebly descending! Even in bending a rush she would totter.

Thus he describes the setting of the young May moon, and proceeds:

Attend thou my worship in the mystical grove; and whilst I adore thee, maintain thine own jurisdiction.

I love the Caer of the Illustrious Lady, near the pleasant shore; and to the place where the modest fair one loves to behold the Sea-mew, I would gladly go: fair is she as the snow which the cold has polished upon the lofty peak.

For the severe discipline which I experienced in the hall of the mysterious God, I have obtained her promise, a treasure of high privilege.

I shall long for the proud-wrought Caer of the Gyfylchi till my exulting person has gained admittance. Renowned and enterprising is the man who enters there.

It is the chosen place of Llywy, with her splendid endowments. Bright gleaming, she ascends from the margin of the sea, and the Lady shines this present year in the desert of Arvon in Eryri.

After reading this highly-poetic and graphic effusion, I would point out the improbability of the 80 feet stone circle of Meini Hirion mentioned by Camden and adopted by Davies, being the "proud-wrought Caer" of the poem. Its limited size, 80 feet diameter,

would give but small space for the required ceremonial. Also its distance from Dwygyfylchi of two miles is against the idea. But within the village itself, and less than half a mile from the church, are found some remains to which the title of the "proud-wrought Caer" is really applicable, consisting in the first place of a nameless fortress standing high above the village and guarding the only pass anciently leading into its secluded recesses; while the sea laves its western shore, Penmaen Bycan cuts it off from the outer world on the north, and Penmaenmawr is its gigantic barrier on the south. In the Ordinance map the fort is simply named Ddinas, which signifies an ancient British fortified town. From this lofty Ddinas hanging over the deep defile of Sychnaut, and overlooking the sheltered vale at its base, we obtain a wide range of outlook over the estuary and bay of Conway, the great Orme, and the Isle of Anglesey, with Penmaenmawr and the serrated peaks of Arvon closing the panorama.

The Ddinas rises about 900 feet above the beach at Dwygyfylchi; its escarp next the bay, and more especially where it overhangs the pass, is so steep as to be considered inaccessible on those sides, and here its rampart is of no account as a defence work. On the east the scarp is about 100 feet on a moderate slope, with a single rampart of earth and loose stones. On the north the rampart is stronger, with a foss on its outside of 25 feet in width. There is also on this side the basement of the old wall of dry stonework, retaining its original facing in some places to a height of 3 feet 9 inches, showing the courses of the stonework very plainly. The space within the ramparts is 440 feet on the north, 300 feet on the west, its entire circumference being 1,200 feet. There are two entrances; one on the north-east corner shows arrangements for a permanent guard of some strength. The other entrance is on the west, from which is a rugged path leading down the steep scarp to the village of Dwygyfylchi. In its area the Ddinas consists of three successive terrace ranges, one above the other; the lowest, upon which the north-east gate opens, is about 100 feet long. From this we ascend to a second terrace of 300 feet by 200. A third slope terminated

in a level plateau of about 100 feet across, and which is entirely covered over by foundations of small circular forms, in the centre being a ring of stones just above the level of the ground of 28 feet in diameter, probably marking the site of a building of those dimensions. In the centre of this ring the Ordinance surveyors have placed their usual mark, a pyramidal cairn. The water supply for the Ddinas was from a pool of about 100 yards across at the base of the scarp outside the north-east gate.

It was probably upon the terraces of this Ddinas that some of the ceremonies, especially those of revelry and feasting, were enacted as parts of the mythic celebrations so much desired by Prince Hywel. Here there would be ample space, combined with security against the mediæval iconoclasts, and by appropriate decoration and adornment the Ddinas might be converted into the "proud-wrought Caer." We should remember that Hywel, in using this high and aspiring designation, had never seen anything like the present grand old castles of his country—Caernarvon, Conway, Harlech; they were not even the dreams of his age, though they were the realities of his successors 115 years afterwards. But where are they now, with all their pride and pomp of the most chivalric period of our history? They are dismantled, ruined, and crumbling to dust; all-conquering time reduces them to the same level with Prince Hywel's "proud-wrought Caer," where they may serve to "point a moral and adorn a tale."

This poem of Hywel points with remarkable clearness to a certain locality within which there was then practised some of the ancient British rites in connection, or rather combined with the bardic institutions as common at the time; and within that locality, not half a mile from the church of the Gyfylchi, and protected by the ramparts of the Ddinas, we find a strange group of rough megalithic remains which were most probably the especial portion of the "proud-wrought Caer," in which its more mysterious and pagan ceremonies were performed. It was probably in Prince Hywel's time so ancient a structure that its history went too far back to be traced. Since that period 700 years have been added to its age, and it may safely

be regarded as among the most ancient monuments in Britain. The marks of its pride are no longer to be traced; it has assumed so much the look of nature that only the prying eyes of those who look after such things could discover it.

The group is a mere remnant of what was probably a much more extensive structure. The whole now covers a diameter of 180 feet, but fortunately it contains just those stones intact which serve to show the character of the entire group. In the centre, around which all else is subordinated, is a mass of rock which I cannot say positively is *in situ*, but that does not in the least affect what we find surrounding this immense mass. This rock is divided by two fissures into three distinct blocks, presenting a vertical face in front of 20 feet wide and 11 feet high in the centre. At the back of two of these blocks the earth has been removed, so as to form two semicircular hollows, as though to give space for some enactments requiring seclusion from the unprivileged eyes of the uninitiated.

I believe these great blocks to have been among those which come under the interdiction of certain councils held at Nantes in 658, at Toledo in 681 and 692, also at Rouen about the same time, and at Aix-la-Chapelle in 780. Likewise in the time of Canute the Great there was a statute forbidding the barbarous adoration of the sun, the moon, fire, fountains, stones, and all kinds of trees. These interdictions show that the practice of nature-worship must have been most prevalent at the end of the eighth century, but that any remnant of these idolatrous practices should have lingered even in the secluded wilds of Wales to so recent a period as that of the twelfth century only shows with what reluctance they were abandoned. They had become blended with the institution of bardism, as a means whereby the coveted gift of poetic inspiration was obtained. There was a fascination in the mystic ceremonies beneath the supposed influence of the young May moon, which Hywel so beautifully symbolizes as the emblem of Ceridwen in her descending courses.

Which of the ancient Celtic gods or deities of Britain these great blocks were supposed to be the types we can only con-

jecture. We find three blocks of rock, but since there are only two of them with the small curved enclosure behind, these two may have personified Ceridwen and Llywy, while the remaining block, which is the smallest of the three, most probably marked the place occupied by an officiating party, especially as it stands within that space marked off in front of the group—the adytum.

In immediate connection with the adoration stones as typical of Ceridwen and Llywy, we find at a distance of 25 feet south south-east an altar-slab 3 feet thick, 7 feet long, and 5 feet broad, with a place for the augur to sit or stand beside the altar; also a path giving access from the altar to the back of the largest of the two idol stones, which measures 11 feet high and 9 broad. This arrangement stands upon a terrace 5 feet wide and about 3 feet higher than the stones lying in front. Immediately before the two great blocks is placed a large pointed stone, 6 feet high from its base to its pointed apex, and 10 feet long. This is also a symbolic stone, as in front of it, and upon the edge of the terrace, is another stone 5 feet 4 inches high and 10 feet long, with a small circle of stones placed before it. The purpose to which these large stones were devoted must remain a matter of conjecture. One of them bears the look of a stone used for purposes of divination, while the other, the pointed one, would be symbolic of the sun.

It may be objected that I am creating an imaginary pantheon, but this state of things was not at all uncommon in Celtic superstitions; a plurality of gods was the rule which was rarely deviated from. I have met with instances which I believe are not generally known, especially in Merionethshire and Caernarvonshire, where two or more altars are found, two cromlechi, two lustration stones, and two idol stones, all within one group. I believe I can mention three instances in which I have found such groups with the addition of heaped *carneddau* and numerous small stone rings.

Again, it may be thought by some that granting this place to be that mentioned by Prince Hywel, the placing of the stones was the work of the twelfth century. In reply, we have no record or tradition of such places

having been constructed at so recent a period; on the contrary, it was a time when they were notoriously destroyed. It is far more probable that this nameless structure was, in fact, a very ancient pagan sanctuary in the twelfth century, and on that account, and also from its peculiarly secluded locality, it was the appointed place in Arvon for the mystic celebrations so much coveted by Prince Hywel.

This interesting group, though only 150 feet in diameter, was no doubt at one time of greater extent; its largest and most noteworthy stones remain as nearly as possible in the places to which they were originally assigned. This is proved by the smaller stones, and the manner in which they connect the various portions of the whole arrangement. We can detect no displacement except in the case of some of the outer circles, where the smaller boundary stones have been trodden out of place by cattle. The larger masses, those which I point out as altars, still retain the smaller stones with which they were at first blocked up into position. Of three great symbolic stones, I cannot speak as to their being blocked with certainty. The spade could only decide that point. But whether they were blocked or not does not alter the conditions of their mutual relations to every portion of this singular group, nor the conclusions arrived at. Yet I will give one more possible objection which may be advanced against these conclusions, namely, the place may have been an ancient burial-place, the circles and larger blocks marking places where bodies had been deposited. But we find the general construction and arrangements as now left for our observation are not those adopted in burial circles. These, where cistvaens or stones are found, whether oval or circular, are characterized by exclusiveness: each circle or oval is complete in itself, and frequently without apparent entrance. In the group under notice every circle, however small, has a place of entrance or portal stones; the circles also have intercommunication one with another, indicating something like progression from one station to another, terminating at the principal altar, the adytum and the stones of adoration.

These old-world structures are those which
VOL. XXIV.

James Fergusson describes under the designation megalithic or rough unhewn stones. It is a fruitless task to inquire when these things of the past were first placed; they are as old as the human race, and show that in the beginning men acknowledged some great existence, controlling and influencing their own actions, the natural consequence being that they would make and set apart a place especially consecrated to some of the many supposed existences it was proposed to worship. It was in far-back ages thought to be derogatory to these gods to worship them between four walls and beneath a roof, as though a god could be confined within a roofed building, and boundary stones were alone used to enclose places set apart and consecrated to their worship. We have only to take up the *Œdipus Coloneus* of Sophocles to find that the blind King Œdipus had strayed into a place wherein it was not pious to set foot. He seated himself upon an unpolished stone, which had never been defiled by the work of man; he inquires to which of the gods the place is dedicated, and is told that "it is not to be touched nor dwelt in, for the awful goddesses possess it, daughters of earth and darkness." Here we find an open enclosure, upon one of the rough untooled stones of which the blind king had seated himself, in the classic land of Greece, where also the celebrated Court of Judicature, the Court of the Areopagites, was roofless likewise. Indeed, were not all the most ancient temples roofless, as also the amphitheatres and places of amusement?

Among the older Welsh bards we find occasional mention of sacred enclosures of stones, over which it was considered a sacrilegious intrusion to cross. Merddin, late in the sixth century, alludes to a sacred enclosure, which he calls the raised circle, several examples of which I have found not only in Caernarvonshire, but also in Merionethshire and Anglesey.

To return to Dwygyfylchi, I found the upland covered for two miles or more with stone circles in various states of preservation, or rather of destruction. They are located close round the borders of the turbaries, and sometimes into them. Dispersed among these are to be seen vestiges of carneddau,

of which great numbers were remaining fifty years back ; but they have been the quarries from which miles of stone boundary walls have been erected. I observed one earned which had not been entirely destroyed by its avaricious owner, though he had carted away about one-half of it to build a wall which unluckily passes near. This earned still covers a circumference of 204 feet, with a diameter at the top of 20 feet, and 6 feet high ; it has a shallow foss of 5 feet wide, with an exterior low mound of 10 feet wide. It has been opened to a depth of 6 feet in the centre.

Another remarkable monument illustrative of Celtic customs stands at a quarter of a mile east of the Meini Herion ; it is a huge boulder 6 feet 6 inches high, 7 feet 6 inches long, and 5 feet thick, called Maen y Campiau, or Stone of the Games. It marks the spot where the wrestlers, runners, leapers, archers, swordsmen, and horsemen contended for the prizes of honour in the public games of the ancient Britons. I knew this stone was in existence somewhere on the mountain uplands, but of its exact *locale* I was ignorant, till I suddenly found myself on the angle of a wall, in front of a shapeless smooth block. Its singular appearance, standing alone on the green sward, impressed me that this was the Maen y Campiau. However, on approaching, I was convinced, for the surface was covered and scribbled all over with the names of the illustrious snobs who had honoured it with a visit. This great stone is smoothed, and all but polished by the lounging backs and shoulders of forgotten generations as they thronged to the festival of friendly contention. It is without fracture, and, thanks to its unwieldy size and shape, has escaped the hungry grasp of the wall builders. There are slight vestiges of an encircling mound on its east side, 15 feet wide.

A question suggests itself, Were any of the circles which are so profusely scattered over this district, with its turbary and swampy sheep-walks, the enclosures of habitations, or were they pagan sanctuaries or sepulchral enclosures? Mr. Petrie, a great authority on these subjects, considers them all of sepulchral origin, and at a meeting in 1838 of the Royal Irish Academy, at Sligo, says :

'That their investigation will form an important accessory to history.' But the Celts used the circle for other purposes besides interment. They adopted it for everything connected with their social existence, and we have only to examine the remains of their towns and villages to find this the case. The extraordinary prevalence of this characteristic form cannot have been exclusively devoted to the dead. The living population required structures for their daily exigencies, and it surely cannot appear strange that they should adopt a similar form for their sepulchres, to that in which were conducted the ceremonies of their worship, or to that in which they constructed their primitive Bods, or abodes. The character of stone circles, simple as the elementary form really is, differs considerably. Many, I believe, were for purposes of worship ; but where did the multitude live who thronged to the games and to the fascinating ceremonies of the votaries of Ceridwen and the fire-worshippers? On the bare heath, protected by morass extending to the Tal y fan mountains, are unnumbered remains, chiefly remnants of stone circles, measuring from 20 to 25 feet across. I cannot imagine these to have been of a religious nature, nor even sepulchral, seeing that the dead were placed in earned-dan. They may have been the demarcations of detached abodes of the old race. Again, along the steep banks of two streams, the Nant Gwrach and the Nant Daeor Llwynog, both of which rise at the base of the Tal y fan, uniting their waters before they reach Dwygyfylchi, we find the old Britons had chiefly located themselves. They found these banks strewn with great boulders, accumulations from the glacial age, which they dragged into a certain kind of arrangement, forming their rude dwelling-places, where they made themselves at home, and doubtless enjoyed the rippling music of the rushing, glittering stream, as it rolled among the stones towards Dwygyfylchi, quite as much as those heroes of Dublin stout, who scatter their broken bottles on its sunny banks, and write themselves snobs on Maen y Campiau. But here the old tribes lived, and with little observation we may trace out the boundaries of their primeval habitations in considerable numbers ; and it was from

here that they crowded to the games, to the sanctuary of Ceridwen and the mystic Llywy, whose name still floats down the stream Nant Llywynog, while the spectres of the forgotten tribes may yet linger along the banks of Nant Gwrach, the Stream of the Ghosts, as it meanders among the lonely habitations of Old Gyfylchi.

These two streams, flowing through and irrigating this ancient Celtic community, are named in the Ordnance Survey respectively what I have called them, Nant Gwrach and Nant Daeor Llwynog. The meaning of Nant is brook or stream. Gwrach is found in the name of a frightful skeleton spectre (Gwrach y ribin), a Welsh bogus of which the natives of the present day have a superstitious dread. Daeor means ground or land, and in the appellation Nant Daeor Llwynog we appear to have the meaning in the Stream of the Land of Llywy. I know this is trenching on the slippery ice of etymology, but it is singular that the modern names of these two streams should be significantly applicable to the old ruined town through which they flow, and assuming that they may have been handed down by tradition, they invest the place with a romantic interest in the olden times, when the Britons were devotees to Llywy, and peopled the banks of these streams.

One more remark I have to make on this frightful appellation Gwrach: One of the mystic characters of Ceridwen was that of a hideous old hag or fury, and in the initiatory mysteries which were indispensable to novitiates, she was named Ceridwen Wrach, the Goddess of Death. Is it within the bounds of credibility that the names of the two streams are purely accidental, and unconnected with the legends of the olden times? If so, the coincidence of the names with the character of the land through which the streams flow is more than surprising.

Some Notes on the Visit of the Royal Archaeological Institute to Edinburgh.

By REV. J. CHARLES COX, LL.D., F.S.A.



THE annual meeting of the Institute at Edinburgh from August 16 to August 18 was a decided success, and apparently in every way a source of gratification to the members and their friends. The chronicle of each day's doings was well reported by those enterprising Scottish dailies—the *Scotsman*, the *Leader*, and the *Glasgow Herald*; whilst literary journals, such as the *Athenæum*, have published long and critical accounts. Under these circumstances it is merely proposed in these jottings to make mention of a few of the leading points of the visit, more particularly of those which have so far escaped much attention.

The reception by the distinguished Society of Antiquaries of Scotland was all that could be desired, whilst the rooms of the new Scottish National Portrait Gallery Buildings lent themselves admirably to all the purposes of the meetings, and were particularly well suited for the brilliant conversazione, so successfully arranged by Dr. Munro, of Lake-dwellings fame, on the evening of August 13. The addresses of the president of the meeting, Sir Herbert Maxwell, M.P., and of the sectional presidents, Dr. Evans, F.R.S., Dr. Hodgkin, and the Bishop of Carlisle were admitted on all sides to be of exceptional ability, the result of exceptional thought on deep subjects. The Scottish National Museum of Antiquities, recently removed to the east wing of the National Portrait Buildings, has now sufficient well-planned space wherein to display its rare and admirably selected wealth of specimens. Too much praise cannot be given to Dr. Joseph Anderson for the careful and original arrangement here so happily carried out, and it was an honour to the Institute that the formal opening of this museum was reserved for the night of the conversazione, when the Cameron pipers filled every cranny with their truly national strains. A most noteworthy and valuable temporary feature of the reception in the Queen Street buildings was a collection of

RUBBINGS FROM ANCIENT SCULPTURED
STONES

that completely covered the walls of two of the largest rooms. These rubbings, from various parts of Scotland, and amounting to upwards of 400, the largest of which is 10 feet square, are actually all the work of one enterprising lady, Miss Maclagan, of Ravenscroft, Stirling.

The list of places visited ranges from Farr, in the north of Sutherland, to Whithorn, in the south of Wigtonshire, and from Aberdeenshire on the east to some of the remoter islands of the Outer Hebrides on the west. There are no fewer than fifty-four rubbings from the monuments of Iona; Rodill, in Harris, supplies seven; the island of Mull, ten; Inch Kenneth, five; Tiree, twelve; Oronsay, four; and Islay, thirty-five. The ancient graveyards of Argyshire furnished many examples—Kilmorie, in Knapdale, furnishing sixteen; Kilmichael, Glassary, seventeen; Saddell, Kilmartin, Strachin, and Kiels, in Morven, about a dozen each; Ardchattan, Dalmally, and Innishail, about a dozen and a half among them; and half a dozen other places from three to six apiece.

Miss Maclagan's collection shows strikingly, as pointed out in an able descriptive article in the *Scotsman*, "that there were two great divisions or periods in the monumental art of Scotland which may be roughly stated as reaching from, say, the seventh century to the twelfth on the eastern side of Scotland, and from the twelfth or thirteenth century to the Reformation on the western or Highland side. The characteristics of the earlier art, though chiefly found on the east, are present in the west also, as on St. Martin's cross, and on fragments of earlier crosses at Iona, on the Kildalton cross in Islay, and the crosses at Ardchattan and Kilkerran, and on some isolated fragments scattered through the Hebrides. The earlier phase of the art is thus demonstrated to have pervaded Scotland, and, for that matter, Northumbria as well; but the later phase, which is distinguished by the dominance of foliage in the scroll-like designs, is unknown on the eastern side of the country."

The stones of the earlier group stand erect, are of great size, and for the most part shaped like headstones; whilst those of the later style

are oblong slabs which covered the grave. The crosses of the two periods also differ much both in form and ornament, the former being massive and chiefly of interlaced or divergent spiral pattern; the latter more slim in shape, and mainly ornamented in the foliaceous devices. Among the more interesting of the later examples are: (1) A monumental slab in Iona erected to the memory of four persons, the last of whom died in 1500; (2) an elaborate monumental slab in the churchyard of Innishail, one of the beautiful islands of Loch Awe, in which are combined a border of small quatrefoils, a sixteenth century inscription in the upper panel, a chalice and other ornaments in the centre, and a band of interlaced work flanked by bold foliaceous scrolls in the lower panel; and (3) the tomb at Rodill, in Harris, which was erected by Alister Crotach to his father, William Macleod of Dunvegan, in 1528. The canvas on which this last-named "rubbing" is mounted is 10 feet square, and the number of figures in the composition is about thirty. "The effigy of the chief," says the writer in the *Scotsman*, "in plate armour lies under a semicircular canopy, the back of which is filled with figures, while the fronts of the vousoirs of the arch are also decorated with a series of sculptures in nine panels, making it the most remarkable monument of its kind in Scotland, and raising in every mind the inquiry, how was it possible in the early part of the sixteenth century to erect in that remote part of the wild Highlands a work of monumental sculpture that would be famous in any country of cultured Europe?"

These "rubblings" also comprise two interesting examples of early "hog-backed" or coped tombs, one of them having wattled or interlaced work, and the other semicircular arced on the sides.

THE HERALDIC EXHIBITION,

in the rooms of the National Portrait Gallery, which was brought together in honour of the visit of the Royal Archæological Institute, was meritorious in its conception, and admirably carried out. It is much to be hoped that some such an exhibition may ere long be arranged in London. The only sorrow felt by members of the Institute was that the exigencies of time prevented so large a

number doing anything like justice to the collection; but not a few of them seemed to think that a visit to Edinburgh would have been amply repaid if it had only been rewarded by an inspection of this thoroughly interesting and instructive array of heraldic and contingent subjects. Mention must here be made of certain items that excited more particular attention.

In the first room was the Royal Standard taken at the Battle of Worcester, 1650, and retaken by the ancestor of Mr. Hay, of Duns Castle (the exhibitor); it is made of silk, and bears the royal arms heavily embroidered. Here, too, was the Cavers Banner or Percy Pennon, so termed. It is a banner of thin sage-green silk, 12 feet long by 3 feet 1 inch broad, narrowing considerably to the end. At the staff end is a saltire with a heart gules between its lower extremities, and another above on its sinister side, the corresponding dexter portion of the flag having been torn away; next a lion passant, armed and langued gules; then a tau cross (that puzzle of the herald and antiquary) beneath a mullet; and finally the motto "Jamais Areyre" in old English letters. "This," says the catalogue, "was the banner of James II., Earl of Douglas and Mar, and was carried by his son, Archibald Douglas, of Cavers, at the Battle of Otterburn, 1388." The committee did not, however, make themselves responsible for the descriptions furnished by those who kindly sent private objects to the exhibition, otherwise we conceive this description would scarcely have stood. The banner is of great interest, but the pedigree is certainly faulty and assigns a too early date; one of the best informed members of the Institute pronounced it not earlier than the last half of the sixteenth century. Then again, though it is rather an ungracious task to continue these animadversions, the "Percy Gauntlets," which hang near the banner, and which it is said were attached to Hotspur's lance, which Douglas took from him when he overthrew him in single combat before the walls of Newcastle, 1388, are certainly wrongly dated. They are of white satin, and beautifully embroidered in silk with the lion of the Percys in pearls in the centre; but we conceive that the earliest date to which they can be assigned is a century later than that of tradition.

Among the personal royal relics, about which there are no anachronisms to justify a doubt, and which all bear heraldic embellishments to justify admission within this collection, were an ivory coffer of Cardinal York, beautifully carved; leading strings of James VI., worked by Mary Queen of Scots for her little son while learning to walk, and wrought with the text—

Angelus suis Deus mandavit de te
Ut custodiant te in omnibus viis suis;

a noble set of tilting armour of Henry, Prince of Wales, supposed to be the work of William Pickering, master armourer, 1608-09; and a sporran of sealskin, mounted in silver, worn by Prince Charles Edward.

The armorials were of much interest and variety, and many of them had not been previously exhibited. The Scotch examples are not, however, so beautiful or early as those of England and various continental countries. The oldest is that of Sir David Lindsay, Lyon king, supposed to have been completed in the year 1542; but there was a considerable number shown of the time of Queen Mary and James VI. One of the earliest and best of the armorials of this type was an example lent from the Advocates' Library. The latest of the sovereigns depicted therein is Queen Mary. First she appears in company with Francis, a youthful figure with the golden lilies of France on his azure surcoat; but on the next page the king's place is pathetically vacant, Mary stands alone, the sceptre in her left hand, the thistle in her right, whilst beneath is written the following doggerel:

Ovr soverane lady yt nov rings
At yis hour ye mighty Lord be evir
Hir protectour, and mak hir mariage
As he thinkis best that ye hir
Legis may ring (long ?) in peace rest.

The foreign armorials included some excellent specimens from Switzerland, France, Germany, and Italy.

Of printed books, this remarkable collection included everything of heraldic fame ever published in Scotland. The most interesting and rarest printed work shown was Rendle Holmes' *Academy of Armory*, of which less than fifty copies are now extant. Among the manuscript works were several *Books of Hours*. A lovely *Hours*, known as the Murthly Manuscript, now the property of

RUBBINGS FROM ANCIENT SCULPTURED
STONES

that completely covered the walls of two of the largest rooms. These rubbings, from various parts of Scotland, and amounting to upwards of 400, the largest of which is 10 feet square, are actually all the work of one enterprising lady, Miss MacLagan, of Ravenscroft, Stirling.

The list of places visited ranges from Farr, in the north of Sutherland, to Whithorn, in the south of Wigtonshire, and from Aberdeenshire on the east to some of the remoter islands of the Outer Hebrides on the west. There are no fewer than fifty-four rubbings from the monuments of Iona; Rodill, in Harris, supplies seven; the island of Mull, ten; Inch Kenneth, five; Tiree, twelve; Oronsay, four; and Islay, thirty-five. The ancient graveyards of Argyshire furnished many examples—Kilmorie, in Knapdale, furnishing sixteen; Kilmichael, Glassary, seventeen; Saddell, Kilmartin, Strachin, and Kiels, in Morven, about a dozen each; Ardchattan, Dalmally, and Innishail, about a dozen and a half among them; and half a dozen other places from three to six apiece.

Miss MacLagan's collection shows strikingly, as pointed out in an able descriptive article in the *Scotsman*, "that there were two great divisions or periods in the monumental art of Scotland which may be roughly stated as reaching from, say, the seventh century to the twelfth on the eastern side of Scotland, and from the twelfth or thirteenth century to the Reformation on the western or Highland side. The characteristics of the earlier art, though chiefly found on the east, are present in the west also, as on St. Martin's cross, and on fragments of earlier crosses at Iona, on the Kildalton cross in Islay, and the crosses at Ardchattan and Kilkeran, and on some isolated fragments scattered through the Hebrides. The earlier phase of the art is thus demonstrated to have pervaded Scotland, and, for that matter, Northumbria as well; but the later phase, which is distinguished by the dominance of foliage in the scroll-like designs, is unknown on the eastern side of the country."

The stones of the earlier group stand erect, are of great size, and for the most part shaped like headstones; whilst those of the later style

are oblong slabs which covered the grave. The crosses of the two periods also differ much both in form and ornament, the former being massive and chiefly of interlaced or divergent spiral pattern; the latter more slim in shape, and mainly ornamented in the foliaceous devices. Among the more interesting of the later examples are: (1) A monumental slab in Iona erected to the memory of four persons, the last of whom died in 1500; (2) an elaborate monumental slab in the churchyard of Innishail, one of the beautiful islands of Loch Awe, in which are combined a border of small quatrefoils, a sixteenth century inscription in the upper panel, a chalice and other ornaments in the centre, and a band of interlaced work flanked by bold foliaceous scrolls in the lower panel; and (3) the tomb at Rodill, in Harris, which was erected by Alaster Crotach to his father, William Macleod of Dunvegan, in 1528. The canvas on which this last-named "rubbing" is mounted is 10 feet square, and the number of figures in the composition is about thirty. "The effigy of the chief," says the writer in the *Scotsman*, "in plate armour lies under a semicircular canopy, the back of which is filled with figures, while the fronts of the voussoirs of the arch are also decorated with a series of sculptures in nine panels, making it the most remarkable monument of its kind in Scotland, and raising in every mind the inquiry, how was it possible in the early part of the sixteenth century to erect in that remote part of the wild Highlands a work of monumental sculpture that would be famous in any country of cultured Europe?"

These "rubblings" also comprise two interesting examples of early "hog-backed" or coped tombs, one of them having wattled or interlaced work, and the other semicircular arcing on the sides.

THE HERALDIC EXHIBITION,

in the rooms of the National Portrait Gallery, which was brought together in honour of the visit of the Royal Archæological Institute, was meritorious in its conception, and admirably carried out. It is much to be hoped that some such an exhibition may ere long be arranged in London. The only sorrow felt by members of the Institute was that the exigencies of time prevented so large a

number doing anything like justice to the collection; but not a few of them seemed to think that a visit to Edinburgh would have been amply repaid if it had only been rewarded by an inspection of this thoroughly interesting and instructive array of heraldic and contingent subjects. Mention must here be made of certain items that excited more particular attention.

In the first room was the Royal Standard taken at the Battle of Worcester, 1650, and retaken by the ancestor of Mr. Hay, of Duns Castle (the exhibitor); it is made of silk, and bears the royal arms heavily embroidered. Here, too, was the Cavers Banner or Percy Pennon, so termed. It is a banner of thin sage-green silk, 12 feet long by 3 feet 1 inch broad, narrowing considerably to the end. At the staff end is a saltire with a heart gules between its lower extremities, and another above on its sinister side, the corresponding dexter portion of the flag having been torn away; next a lion passant, armed and langued gules; then a tau cross (that puzzle of the herald and antiquary) beneath a mullet; and finally the motto "Jamais Areyre" in old English letters. "This," says the catalogue, "was the banner of James II., Earl of Douglas and Mar, and was carried by his son, Archibald Douglas, of Cavers, at the Battle of Otterburn, 1388." The committee did not, however, make themselves responsible for the descriptions furnished by those who kindly sent private objects to the exhibition, otherwise we conceive this description would scarcely have stood. The banner is of great interest, but the pedigree is certainly faulty and assigns a too early date; one of the best informed members of the Institute pronounced it not earlier than the last half of the sixteenth century. Then again, though it is rather an ungracious task to continue these animadversions, the "Percy Gauntlets," which hang near the banner, and which it is said were attached to Hotspur's lance, which Douglas took from him when he overthrew him in single combat before the walls of Newcastle, 1388, are certainly wrongly dated. They are of white satin, and beautifully embroidered in silk with the lion of the Percys in pearls in the centre; but we conceive that the earliest date to which they can be assigned is a century later than that of tradition.

Among the personal royal relics, about which there are no anachronisms to justify a doubt, and which all bear heraldic embellishments to justify admission within this collection, were an ivory coffer of Cardinal York, beautifully carved; leading strings of James VI., worked by Mary Queen of Scots for her little son while learning to walk, and wrought with the text—

Angelus suis Deus mandavit de te
Ut custodiant te in omnibus viis suis;

a noble set of tilting armour of Henry, Prince of Wales, supposed to be the work of William Pickering, master armourer, 1608-09; and a sporran of sealskin, mounted in silver, worn by Prince Charles Edward.

The armorials were of much interest and variety, and many of them had not been previously exhibited. The Scotch examples are not, however, so beautiful or early as those of England and various continental countries. The oldest is that of Sir David Lindsay, Lyon king, supposed to have been completed in the year 1542; but there was a considerable number shown of the time of Queen Mary and James VI. One of the earliest and best of the armorials of this type was an example lent from the Advocates' Library. The latest of the sovereigns depicted therein is Queen Mary. First she appears in company with Francis, a youthful figure with the golden lilies of France on his azure surcoat; but on the next page the king's place is pathetically vacant, Mary stands alone, the sceptre in her left hand, the thistle in her right, whilst beneath is written the following doggerel:

Ovr soverane lady yt nov rings
At yis hour ye mighty Lord be evir
Hir protectour, and mak hir mariage
As he thinkis best that ye hir
Legis may ring (long ?) in peace rest.

The foreign armorials included some excellent specimens from Switzerland, France, Germany, and Italy.

Of printed books, this remarkable collection included everything of heraldic fame ever published in Scotland. The most interesting and rarest printed work shown was Rendle Holmes' *Academy of Armory*, of which less than fifty copies are now extant. Among the manuscript works were several *Books of Hours*. A lovely *Hours*, known as the Murthly Manuscript, now the property of

the Marquess of Bute, is full of beauty and interest. It is of the latter part of the thirteenth century, $7\frac{1}{2}$ inches by 5, but has been much cut down when it received its present binding of oaken boards covered with leather. The calendar contains the following obits: "vj. Kal. Maij [26 April] obitus domini Johannis Stewart militis, domini de Lorn, anno Domini m.cccc.xxj." and "xij. Kal. Jan. [21 December] Obitus domine Isabelle domine de Lorne, anno Domini millesimo cccc^{mo}. xxxix." Alexander, the fourth son of the above Sir John Stewart ("the Black Knight of Lorne") and his wife, the heiress of Lorne, was ancestor of the Stewarts of Grandtully. Within the same boards, but having no connection with the *Book of Hours*, and of a date approximating 1220, are twenty-three full-page miniatures of Scripture subjects by two different hands, fourteen by one, and nine by the other. The sixteenth in order represents the Roman soldiers watching the tomb of our Lord, and is a remarkably early instance of precise heraldry. They are four in number, in knightly armour—apparently banded—and three of their shields bear the following charges, viz.: (1) Gules, two chevronels or; (2) azure, a fess between three besants; (3) gules, a chevron between three besants.

Another item of the exhibition that attracted much attention, though the seals were mostly too small and worn to be clearly deciphered, was the historic Protest by the Nobles of Bohemia addressed to the Council of Constance in September, 1415, in reference to the burning of John Huss and Jerome of Prague, the reformers. This document, which is signed by one hundred nobles, but bears only ninety-nine seals, was bequeathed in 1657 to the University of Edinburgh by Dr. William Guild, principal of King's College, Aberdeen.

The collection of seals was noticed in the September issue of the *Antiquary*. There were a few examples of panels of painted glass, the most interesting of which was lent by Mr. Albert Hartshorne, F.S.A., the learned editor of the Institute Journal. It represented a traditional event in the life of Sir Alexander Stewart, encircled with a genealogical tree of the family. According to tradition, Sir Alexander Stewart, in the

presence of Charles VI. of France, 1380-1422, encountered a lion with his sword; the sword breaking, he seized a part of a tree and with it slew the animal. The king, to commemorate the action, gave him, as an honourable augmentation to his arms on an escutcheon of pretence, argent, "a lion gules offended by a ragged staff bend-wise." The border, which is older than the rest of the glass, is dated 1574.

THE CHURCH OF ST. MICHAEL, LINLITHGOW, is a good example of Scotch architecture of the fifteenth century. It has a wide nave and aisles, with choir and aisles of the same width. The choir terminates in a shallow and rather poor apse. From each of the most eastern bays of the nave projects a small transept, and there is a good tower, with entrance-porch and fine divided doorway beneath it, at the west end. The old church suffered severely from fire in 1424, and no part of the present building appears to be anterior to that event. The tower and nave are the best part of the building, and are undoubtedly of fifteenth-century date; but extant covenants with masons show that considerable works were in progress even as late as 1535, to which date we assign the apse. It was a little surprising to some of the English visitors to see nothing of the Perpendicular style on the north side of the border. Scotland's architectural history was, however, almost identical with England up to the wars of the Edwards, but afterwards Northern Britain was thrown into constant contact with France, with the result that continental Flamboyant and weak survivals of Decorated took the place of the later English developments. This is much to be noticed at Linlithgow, where both west and east ends are thoroughly French. The south porch has a delightful little oriel window to its parvise. Over the south transept is another apartment with fireplace, and evidently occupied for a long time, although the only access was up a narrow turret-staircase of the porch, and then along the narrow lead gutter of the nave roof. Mr. Micklethwaite, F.S.A., detected an anchorhold at the west end of the south aisle of the nave. A square opening into the church, splayed inward, is now blocked up; it is usually explained as a place through which

parish doles of bread used to be handed out, but that is an obviously wrong interpretation, as the outer walls show a line of corbels (not coeval with the building) immediately below the west window, proving that here stood some small after-adjunct to the fabric. It was objected that the fifteenth or beginning of the sixteenth century was too late a period for the seclusion of an anchorite in any single building; but those who raised such an objection showed their ignorance of the subject, for the early sixteenth-century printed copies of the Manuals of the Uses of both Sarum and York, as well as the Pontifical of Archbishop Bainbridge (York, 1508-14) give elaborate offices for the blessing of a recluse and of the tiny house to which henceforth the anchorite (male or female) was to be confined.*

THE CHURCH OF THE HOLY ROOD, STIRLING, is another good example of Scottish church architecture of the fifteenth century, which was visited by members of the Institute on the same day as Linlithgow. It is now mutilated by being divided up into two separate buildings for two Presbyterian congregations, one of which faces west, and the other east. The massive cylindrical piers of the nave, though usually assumed to be of fifteenth-century date by Scotch architects and ecclesiologists, belong, we feel sure, to the earlier church, which was burnt down in 1413. A strange peculiarity of this church is that a very large number of the stones, both outside and inside the nave, are punctured with an arrangement of five minute circles that form a cross, thus :



These crosses vary in size, from $1\frac{1}{2}$ inches to 1 inch. They are too well-finished to be accepted as mere "mason's marks," and seem to have been incised after the stones were placed in position. Can they have any reference to the Holy Rood or Holy Cross to which the church is dedicated? A curiosity of a much later period—at least it seemed a curiosity to the English visitors—were the entries on the burial fee-board on

* Ordo famulos vel famulas Dei includendi; Servitium includendorum; Ordo includendi famulam Dei.

the outside of the tower of the church of Stirling, which was dated February 21, 1888. The following is a transcript :

CHARGES OF THE OLD CHURCHYARD.

	s.	d.
Grave for a Person 12 years of age and upwards in 2-Horse Hearse and Shoulder High	12	0
Grave for a Person 12 years of age and upwards in 1-Horse Hearse	8	0
Grave for a Person 12 years of age and upwards upon Spokes	6	0
Grave for a Child above 2 and under 12 years of age in Hearse or Carriage	7	0
Grave for a Child above 2 and under 12 years of age if on Spokes	3	6
Grave for a Child under 2 years of age if in Hearse or Carriage	5	0
Grave for a Child under 2 years of age if Carried	2	6
Note that the sums of 6s. and 12s. include a Bag for Bones.		
Graves dug beyond 6 feet, per foot	1	6

The remarkable reference to a "Bag for Bones" was explained to mean a bag in which the sexton placed bones of previous interments that were disturbed whilst digging the grave! If this is so, it is surely a strong argument for cremation!

ST. SALVATOR'S COLLEGE

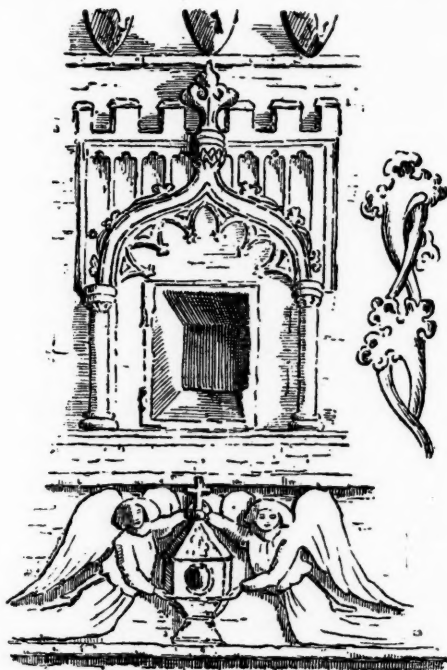
is the only part of the wonderfully interesting city of St. Andrew's to which we have space to allude. Blackfriars Chapel, the Town Church, with the pathetic monument to murdered Archbishop Sharp (whom the guide with questionable taste abused), St. Mary's College and Library, St. Leonard's Chapel, the fine ruins of the cathedral church, the remarkable tower and chapel of St. Rule (undoubtedly late Saxon), Kirkhill, and the castle were all visited; but some of the chief interest of a charming day's excursion centred round the college of St. Salvator, founded by good Bishop Kennedy about the middle of the fifteenth century. The chapel of the college had a heavy stone roof; as this was pressing out the walls, its removal was decided upon in 1773, and the utterly barbarous method was adopted of detaching it, and letting it fall in a mass into the interior. A clean sweep was thus made of all that was of interest in the fittings, and the large and elaborate tomb to Bishop Kennedy, recessed to the south of the altar, was even more mutilated than it had been at the Reformation. But even in its semi-ruined

condition the tomb of the founder is of much beauty. Immediately east of the tomb, and forming almost part of it, is a richly ornamented recess and aumbry in the wall, which is of most exceptional interest, as it has been a "Sacrament House." The sketch* of this aumbry gives a far better idea of its character and beautiful design than any mere string of words. The arms on the three shields above the embattled top of the aumbry are almost quite defaced, but enough remains to show

bearing a pyx or ciborium. It was the invariable custom of the Church of England before the Reformation to reserve the Blessed Sacrament in a pyx, usually of silver or ivory, which was suspended by chains or cords over this high altar.

This is fully described in the following extract from the *Rites of Durham*.

"Within the said quire, over the High Altar, did hang a rich and most sumptuous canopie for the Blessed Sacrament to hang



that one of them bears the arms of Kennedy, thus placing it beyond doubt that it was of the time of the founder of the college and chapel. The hinges for the door of the aumbry are quite apparent. The supporting corbel below is suitably carved with angels

* For the drawing of this Sacrament House, as well as of the chapel of Borthwick Castle, we are much indebted to Mrs. Thompson and Miss Deane, members of the Institute, who kindly put their sketches, made during the hasty visits of the Institute, at our disposal.

within it, which had two irons fastened in the french peere, very finely gilt, which held the canopie over the midst of the said High Altar (that the pix did hang in it, that it could not move nor stir), whereon did stand a Pellican, all of silver, upon the height of the said canopie, verie finely gilded, givinge hir blood to hir younge ones, in token that Christ did give his blood for the sinns of the world; and it was goodly to behould, for the Blessed Sacrament to hange in, and a marvellous faire pix that the holy blessed Sacra-

ment did hange in, which was of most pure fine gold, most curiously wrought of goldsmith worke. And the white cloth that hung over the pix was of verye fine lawne, all embroydered and wrought about with gold and red silke, and four great and round knopes of gold, marvelous and cunningly wrought, with great tassells of gold and redde silke hanginge at them, and at the four corners of the white lawne cloth, and the crooke that hung within the cloth that the pix did hang on, was of gold, and the cords, that did draw it upp and downe, was made of fine white strong silke."

In the fifteenth century the custom began to prevail in continental churches, particularly in Portugal, of placing the Blessed Sacrament in a special aumbry near the altar, and this use was evidently transferred by Bishop Kennedy to Scotland.

In the museum of the college is the most elaborate and beautiful mace in Great Britain, which was made in Paris in the year 1461 at the expense of Bishop Kennedy, and by him presented to the college of his founding. It is of silver-gilt, and three feet, ten inches long. Within the head of the mace, in a canopy, is a figure of the Saviour, standing on a ball representing the world. The whole is enriched with a variety of small and exquisitely finished emblematic figures. This mace, with other treasures, was found concealed in the tomb of Bishop Kennedy towards the end of last century, where it had been probably concealed for purposes of safety.

Three silver arrows, which were annually shot for by the students of the colleges of St. Salvator and St. Leonard, attracted much attention. The winner attached to the arrow a silver medal bearing his name, arms, motto, and date of his success. There are seventy medals, the earliest dated 1618; one bearing the Lorne galley upon it was placed by the Marquis of Argyle in 1623, and one replaced in 1628 by his great rival, the Marquis of Montrose, when sixteen years of age. The last medal was placed by the Earl of Elgin in 1751.

Several other points of special interest during the meetings and expeditions of the Institute had been noted for remark, such as the shrine of St. Margaret at Dunfermline, Antonine's Wall, certain details at Rosslyn,

and the Norman church of Dalmeny, but the exigencies of space only suffice for one other reference, namely, to the

CHAPEL OF BORTHWICK CASTLE.

This castle has for its chief feature the largest Scottish keep of a late date. It is an immensely strong structure, begun by William de Borthwick in 1430. The keep is on a plan of about 75 feet square, and rises to a height of 85 feet, exclusive of the slope of the stone-covered roof. The walls are the same thickness up to the summit, and average 12 feet 6 inches in width. The great hall of



the first floor is a noble apartment with a vaulted stone ceiling 29 feet high. Above this, the central block of the keep has been divided into two apartments, one of which is termed the chapel. The chapel measures 23 feet by 19 feet, and is lighted by three windows, two to the south and one to the east. But we think it is a misnomer to call the whole of this room the chapel. The altar was obviously placed at the extremity of the large recess by the east window, which measures about 8 feet wide by 7 feet deep. There is an aumbry on the north side of this recess, and a piscina niche on the south side.

There is also a projecting holy water stoup just within the nearest angle of the recess of the closely-adjoining south window. There are traces of a screen shutting off about 6 feet in front of this east window recess, which would thus include within the screen the south window at that end of the apartment, making a quite sufficiently large chapel or castle oratory, for which perhaps the south window recess served as a vestry. The parish church of Borthwick is close outside the curtain wall of the castle.



Holy Wells: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(Continued from p. 28, vol. xxiv.)

BEDFORDSHIRE.

HOLYWELL: HOLY WELL.

HERE was a holy well or spring, unfortunately both history and site have been forgotten by the villagers, at Holywell.—A. C. G. Cameron, H.M. Geological Survey.

HAIL WESTON: HOLY WELLS.

At Hail Weston, on the borders of the counties of Bedfordshire and Huntingdonshire, about two miles north-west of St. Neots, there are some mineral springs, formerly looked on as holy wells. They are situated on the alluvium of a small stream, but may have their origin in the underlying Oxford clay. Michael Drayton describes them as "the Holy Wells of Hail Weston."—*Ibid.*

TURVEY: ST. MARY'S WELL.

At Turvey, six miles from Bedford, there is a mineral well, known as St. Mary's Well.—*Ibid.*

PERTENHALL: CHADWELL.

"The other day, March 14, 1891, in passing through Pertenhall, I noticed the Chadwell Spring, at Chadwell End, to be a big one. At one time it was proposed to have a drain to carry the water to

Kimbolton, a distance of seven miles. Within the last few years much water from this spring has been bottled, and used for sore eyes. The parish church is dedicated to St. Peter, and formerly Pertenhall was Saint Peter's Hall, and there were seven churches altogether in the parish once on a time, as my informant, an old inhabitant I chanced upon, asserted."—*Ibid.*

CRANFIELD: HOLY WELL.

In Batchelor's *Agricultural Survey of Bedfordshire*, 1813, referring to this well, after describing mineral springs at Bromham, Turvey, and Clapham, it says: "Several others, as at Holcot and Cranfield, sometimes used for sore eyes, being impregnated with iron, holy well implying that at one time it was held in high estimation."—*Ibid.*

HOLY WELL-CUM-NEEDINGWORTH.

There is a spring or well that rises in the churchyard on the north bank of the river Ouse, which there separates Cambridgeshire from Huntingdonshire. This well was at one time much frequented by religious devotees. The Rev. S. M. Beckwith, a former rector of the parish, had the well arched over.—*Ibid.* (Kelly's *Hunts Directory*, 1885, p. 205).

BUCKINGHAMSHIRE.

MARSTON: SIR JOHN SHORNE'S WELL.

The holy well, which bore Sir John Shorne's name, and was supposed to have derived its medicinal qualities from his prayers and benedictions, is situated about 150 yards from the church. It is still known by the villagers as "Sir John Shorne's Well," but is commonly called "The Town Well." It consists of a cistern, 5 feet 4 inches square, and 6 feet 9 inches deep. This is walled round with stone, and has a flight of four stone steps descending into the water. The cistern is enclosed by a building, somewhat larger than the well itself, with walls composed of brick and stone, about 5 feet high, and covered with a roof of board. From the size and construction of the building, it was probably occasionally used as a bath, but the sick were, doubtless, chiefly benefited by drinking the water. It is slightly chalybeate, containing a large portion of calcareous earth. Formerly its properties

must have been very powerful, for its supposed miraculous cures attracted such numbers of invalids to it, that houses had to be built for their accommodation. Browne Willis says that "many aged persons then living remembered a post in a quinqueniam on Oving Hill (about a mile east of the well), which had hands pointing to the several roads, one of them directing to "Sir John Shorne's Well." He likewise says ceremonies were practised here on account of this gentleman. But Lipscombe's transcripts from Willis are not to be trusted; for instance, he says the miracle of Shorne "was recorded on the wall which enclosed the holy well when it was visited by Browne Willis," whereas Willis's own words are, "At the south end of the town is a well, known by the name of Sir John Shorn's Well (perhaps so named from the tonsure), which tradition tells us had this inscription on the wall of it :

"Sir John Shorn,
Gentleman born,
Conjured the Devil into a Boot."

In the marriage register of North Marston occurs this entry: "It is said that the chancel of this church of North Marston, nearly four miles south from Winslow, was built with the offerings at the shrine of Sir John Schorne, a very devout man, who had been rector of the parish about the year 1290, and that this village became very populous and flourishing in consequence of the great resort of persons to a well of water here, which he had blessed, which ever after was called 'Holy Well,' but my parishioners now call it 'Town Well'; its water is chalybeate. The common people in this neighbourhood, and more particularly some ancient people of this my own parish, still keep up the memory of this circumstance by many traditionary stories." This entry is signed, "William Pinnock, September 12, 1860." One legend is that Master Shorne, in a season of drought, was moved by the prayers of his congregation to take active measures to supply their need. He struck his staff upon the earth, and immediately there burst forth a perennial spring. The water was a specific for ague and gout; it is now obtained by a pump. There is still a tradition that a box for the receipt of the offerings was affixed to

the well, but this has not been the case within the memory of any person now living. The building which enclosed the well when Willis visited it has been removed, and a comparatively modern one has taken its place. A glass of the water drunk at night was said to cure any cold ere daybreak. For much information *re* Sir John Shorne, see *Records of Bucks*, Vols. II. and III., from which the above account is taken. Representations of Sir John Shorne occur on the rood-screens of Cawston, *c.* 1450; Gateby, *c.* 1480; Suffield, *c.* 1450, in Norfolk, and Sudbury (in the possession of Gainsborough Dupont, Esq.); Suffolk, *c.* 1550.

CAMBRIDGESHIRE.

ELLELY: ST. PANDONIA'S WELL.

"At Ellely was sumtyme a nunnery, where Pandonia, the Scottish virgin, was buried, and there is a well of her name yn the south side of quire."—*Leland*, I., p. 96.

CORNWALL.

CAMELFORD: ST. BREWARD'S WELL.

This well is situated in a valley near a farm called "Chapel," close to Camelford. It is, or was, visited by sufferers from inflamed eyes and other complaints. As an offering, the sufferer threw in a pin, or small coin, to the saint.—*Western Antiquary*, 37.

GRADE: ST. RUANS, OR ST. RUMON.

The well is about a quarter of a mile from Grade Church, rudely built of granite. Its water is used for all baptisms in the church. St. Rumon is believed to have come as a missionary from Ireland in the ninth or tenth century, and to have dwelt in a wood near Grade Church and the Lizard Point, having a cell and chapel, and regardless of the wild beasts which then roamed there. His name excited such reverence, that his remains were removed to Tavistock Abbey.

LUDGVAN: WELL OF COLURIAN.

This well is in the parish of Ludgvan. It was sacred before the saints.—*Polwhele's History of Cornwall*.

ST. CUTHBERT: ST. CUTHBERT'S WELL.

In this parish (St. Cuthbert) is that famous and well-known spring of water, called Holy Well, so named, the inhabitants

say, for that the virtues of this water were first discovered on All Hallow's Day. The same stands in a dark cavern of the sea cliff rocks, beneath full sea-mark on spring tides. The virtues of the waters are, if taken inward, a notable vomit, or as a purgent. If applied outward, it presently strikes in, or dries up, all itch, scurf, dandriff, and such-like distempers in men or women. Numbers of persons in summer season frequent this place and waters from countries far distant. It is a petrifying well.—*Ibid.*, 53.

CARDYNHAN: HOLY WELL.

Cardynhan, near Bodmin, has near the church its sacred well in the corner of a walled space about 80 feet by 42 feet; the water runs out into the road. The well is walled in and roofed over, and has an oratory adjoining it 14 feet by 8 feet.—E. Ashworth. "Holy Wells," paper on, p. 145.

CUBERT: ST. CUTHBERT'S WELL.

There is a hollow in the rock on the coast south of Creek which at high-tide is always filled by the salt water, but at low-tide the water is always fresh; it is said to have the power of curing diseases. The dropping water forms a stalagmite.—*Ibid.*, 147n.

WADEBRIDGE: ST. MINVER'S WELL.

There is a spring in St. Minver, near Wadebridge, still in some repute for curing disorders of the eye.

Here also is a well, or spring, known as JESUS WELL, to which children suffering from the whooping cough are brought.—*Ibid.*, 147.

CHAPEL FARM: ST. DOMINICK'S WELL.

This well is situated between Chapel Farm and the Tamar.—*Ibid.*, 147.

MOUNT EDGECUMBE: ST. LEONARD'S WELL.

The chapel of this well is in the grounds of Mount Edgecumbe. It is a ruined cell, 6 feet by 4½ feet. It had an arched roof, with a central rib, part of which remains, opposite the doorway is a niche. The water now supplies a cattle trough.—*Ibid.*, 147.

CRANSTOCK: ST. AMBROSE'S WELL.

Gilbert mentions this well at the west of Cranstock, near the ruins of a college, buried by the blown sand from Grannel Creek.—*Ibid.*, 147n.

An Old English Canonist.

By J. BROWNBILL.

IN the reign of Henry III. England was twice visited by papal legates *a latere*, who, among other acts of jurisdiction, summoned "Pan-Anglican" councils and made canons therein. Upon these canons nearly a century later an elaborate commentary was written by John de Athona, who, to use his own words, was "a canon of Lincoln,* an unworthy doctor of both laws, an Englishman by birth," and who was proud to be the first of his race to carry out such a work.

Something might be said about the legates themselves, the Cardinals Otho and Othobon; for who has not heard of the riot at Oxford caused by Otho's cook? and who does not know that Othobon was afterwards, for a few weeks, pope (Adrian V., in 1276), and that "these constitutions of his are therefore the more reverently to be observed"? (p. 79, Clementis).† Something also might be said about the canons they made; for instance, the first of Otho's shows the financial difficulties in which rectors and abbots sometimes found themselves through their zeal for the new architecture; they "began to build and were not able to finish." But all this must here be passed by.

The gloss was written at the beginning of Edward III.'s reign, soon after the author's former teacher, John Stratford, had become Archbishop of Canterbury (p. 129, *Quod habita possessione*). Most of the annotations are designed to explain the legates' canons or show their relation to others, or to elucidate points closely connected with them, *e.g.*, some opposition to English law or some modification by custom or later canons. Occasionally, however, they seem intended to relieve the commentator's feelings, and not seldom to unfold his stores of legal and theological knowledge for the

* Le Neve mentions a John de Eaton among the prebendaries of Lincoln about 1330.

† The references are to the pages and the catchwords of paragraphs of the edition of Athona's work which is bound up at the end of the Oxford reprint of Lyndwood's *Provinciale* (1679).

edification of the studious reader. As authorities the Canon and Civil Laws—for these are the Jus Commune—are quoted copiously throughout, as well as the opinions of celebrated jurists; it may be remarked in passing that the method of citation employed is more confusing than the law itself. Occasionally an anecdote is told, and a verse (to aid the memory) is often given. As an example, take the following. Othobon (xxiii.) is approving a provision concerning the property of intestates "made by the prelates of England with the approval of king and barons"; and one of the notes is as follows:

"*A Prelatis Regni.*—Note that a discreet and orderly provision in the Parliament of the kingdom ought to begin in the first place from the prelates, especially about such matters as pertain to works of piety; for this was the parliamentary privilege (as below). This is supported by De Maj. et Obed., Solitæ, Cum si. For also the earthly sword is of necessity held to be subordinate to the heavenly; as truly observes the gloss on Extra, De Judi., Novit (in glo. 2). It is evident also in the Extravagant of Boniface VIII., Unam sanctam. For also bishops can be called 'princes' on account of the temporalities which they hold, as we read and note in Extra, De Jurejur., c. i., § Nos igitur, in ver. Principum, in Cle." (p. 122).

Athona wrote in the midst of the "Babylonish Captivity," while the popes were in exile at Avignon, and more or less dependent on the friendship of the kings of France; so that had there been any latent hostility one might have expected it to be shown. To Athona, however, the pope is "lex animata in terris" (p. 34, Ut unicus); he "does the duty not of a mere man, but of true God on the earth; though he cannot alter anything against the truth of the fact (e.g., he cannot make black white), nor alter the fundamentals of the Church Militant (e.g., the Ten Commandments)." And after noticing that formerly it was taught that the pope was not lord over all churches, he says, "The contrary is held in modern times, viz., that the pope has a lordship over churches in reserving and collating, and over their property, as we feel now by his levying tenths" (p. 76, Summorum pontificum). Besides this natural grumble of a taxpayer,

he is not at all satisfied with the *prava consuetudo* of "certain popes" in declaring void consummated marriages; but he has no objection to their prohibition of marriages between Guelph and Ghibelline, or to their definition of the degrees of relationship within which marriages are forbidden (p. 106, Sicut potestati).

One question he discusses arose out of the exile of the popes: Can the pope transfer his see from Rome to some other place? "This has generally been answered in the negative, on account of the Divine command; for the see of blessed Peter was at Antioch first, and was afterwards transferred to Rome at the Lord's bidding. Also Rome is the common fatherland. If therefore the authority be separated from the name, the fruit will be lost. Others, however, hold the contrary opinion" (p. 36, Romanorum).

Having thus given preference to the pope, *jure dignitatis*, we may pass by Athona's few allusions to the emperor, and record what he tells us of the world around him. To begin with, we are reminded of the claim to suzerainty over Scotland, which had long been made by the kings of England, sometimes with success. In the preface to his canons (A.D. 1236), Otho says that he is "sent to England," and it is thereon asserted that "this includes Scotland also"; Othobon (A.D. 1268) describes himself as "legate to the kingdom of England and to Scotland and Ireland," and then we are bidden to notice that England alone is called a kingdom, "the legate thus hinting that the other countries are not properly kingdoms, but parts of England." Our author is, nevertheless, candid enough to state that the Scots did not take this view of the case; "they always say that they will receive no legate unless distinct mention of Scotland is made in his letters of legation" (p. 5, Angliæ, and p. 79, Scotiæ).

Writing soon after the miserable reign of Edward II., it is not surprising that the author should give us a gloomy picture of the times; though it is of course true that a jurist, being concerned with the faults, rather than the virtues of mankind, will always have a tendency to dismal views. "Honesty of manners and strength of valour, which of old were nourished in England more than in

other nations, nowadays, by the dregs of vices and by laziness, are quickly departing from among us, not without shame and the loss of that renown which they had gained for us" (p. 138, *Toti populo*); but the growth of the evil shoots of vices is patriotically ascribed to "our English fertility." Not that laws were wanting; "I suppose," he says, "that there never was a country where there was so much law-making and so little law-keeping" (p. 36, *Facto potius*).

The great evil, the chief vice of which he complains, is one supposed to be characteristic of our own day, "the thirst for gold." It possessed all classes, nobles and commons, bishops and clergy:

"In every rank, clergy and soldiers and people, charity grows cold through the three evils of favour, power, and covetousness. For amongst the clergy, the archdeacons and officials instead of feeding the flock devour it skin and bone; they become puffed up by their dignities and do not know old friends, but reign like lions, though they often die like dogs. Though they pretend to be ignorant of the extortions practised by their servants, yet they fill their purses thereby, and 'like master like man'; so proving the canon, which says that 'Every evil comes from the priests.' So too soldiers and knights, who ought to defend Church and country and home, indulge in these vices and oppress all with exactions, dues, and services; and especially do they rejoice to oppress the Church and its ministers, taking away privileges and levying fines and tithes, so that the condition of priests has become worse than that of the Israelites under Pharaoh. Again, even the simple country people are corrupted; they despise agriculture, and indulge in lawsuits, often perjuring themselves, and they refuse to pay their tithes" (p. 77, *Justitiam*).

The following also has quite a modern sound; and it is interesting for the anecdote of Bishop Grosseteste:

"These (the barons) are rich and powerful, who may be called princes, especially as 'money is the queen of all,' as we see every day. For in order to bring in money, princes and earls and barons wed their daughters to vile rustics. For, by the fortune of wealth, and by the Divine favour,

rustics, natives, and serfs become the peers of noble and well-born men; for there is no acceptance of persons with God. Yet, no doubt it is a good thing to propagate a noble stock. But I do not deny that nobility of blood may become ignoble through vices; whence Robert Grosseteste, lately Bishop of Lincoln, of holy memory, when asked by King Henry where he had learnt how to instruct the sons of nobles who were of his household, he himself being of humble birth, is said to have answered: 'In the house of greater kings than those of England—namely, of David, Solomon, and the rest, whose mode of life I have learned from the Scriptures'; adding these verses:

"*Degenerant homines vitii suntque minores,
Exaltat virtus nobilitate viros.
Nobilitas vera est animi quæ moribus ornat;
Gratius in terris nil constat moribus aptis.*"
(P. 122, *Baronum*.)

The vices of an age infect the clergy as they do the laity, but Athona has a special reason to give for clerical covetousness: "Just as we English and Scotch, who have no wine in our own country, desire it more than other nations; so do the clergy, who are separated from the things of the world, desire them more than others" (p. 131, *Periculosius*). For instance, the provincial councils were not held regularly as the canons required, because this would oblige the bishops to spend money instead of getting it. One of the stories of the day is told, to show us what reproach avarice brought upon the order:

"A beggar sat at the door of a church in a French city and asked a bishop, who was going by, to give him a Paris halfpenny (*obulus*); but the bishop would not hear. Then he asked the bishop's blessing, and he at once put forth his hand and blessed him. Whereon the beggar laughed, saying, 'Now I know the worth of a bishop's blessing; had it been worth a halfpenny, I had never got it'" (p. 96, *Archidiacono*).

The evil was common to all, from the bishop down to the priest who got for himself benefice upon benefice without caring that the people were left without teachers and the poor deprived of their share of the Church's goods.

The monks, if not avaricious, gave scandal

in other ways; by dressing gaudily, by eating flesh meat, and by laying claim to private property. It was rumoured that the Cistercians, who abstained from eating meat in public, ate it in private even to satiety! Nor was perfection in other respects to be looked for:

"Simplicity, or lack of letters, is not to be blamed in a monk, since 'a good monk will scarce make a good cleric.' But I do not know whether this has much weight with those endowed Religious, who, when they have some who show ability for learning, will not send them to study [at the university] at the expense of their monastery, though they have plenty of money for fat horses and other delights. I do not think that this unwillingness arises from a zeal for avoiding anything which may hinder a life of monastic contemplation, but rather from the gall of envy, lest these should become wiser and better than themselves, and able to correct their shortcomings by the Scriptures" (p. 143, *Post regulam*).

Charges of incontinence against a clergy professedly celibate are parallel to modern sarcasms about the tipping propensities of teetotalers; but that there was, unhappily, some reason for the charges is evident from the manner in which Athona explains away a severe canon against concubinary clerics on the ground, apparently, that if taken in its obvious meaning it would be "far too rigorous, considering the frailty of our time" (*Otho*, xv., p. 44, *Infra mensem, and Detenturi*). *Clericus*, it must be remembered, included everyone who had received the tonsure, or, perhaps, the minor orders also, in order to enable him to hold some "benefice" or ecclesiastical office; to such marriage was forbidden so long as they held the benefice. A relic of mediæval conditions is preserved in the name of parish "clerk." In this connection it may be remarked that our commentator has a very poor opinion of womankind; even nuns showed the bad qualities of their sex, and refused to be governed by the rules the holy Fathers had made for them.

Everyone must have noticed the care with which the clerical tonsure is represented in brasses and other mediæval monuments. It was one of the external signs of the good

cleric. Though the observance of the outward decencies of the order and position is not an infallible sign of an interior spiritual life in accordance, yet the persistent defiance of them cannot but be an evil portent. Those who brought disgrace on the clergy were not always what we should call hypocrites; they were often men who laid aside the clerical dress to adopt a semi-military costume, and carried arms—so extravagant in their manners that in many parts of England they were called "apes." One magnate was deservedly put to shame by a jester, who said to him: "I am the fool of the Lord Abbot of St. Mary's at York; whose fool are you?" (p. 88, *Ridiculosas*). No wonder, then, that the canonist, in his indignation at these unworthy brethren, should exclaim, "Would that they were clean shaved, even against their will, to their teeth and even their gums!" The account given by Fleury of the origin of the clerical dress is interesting. The long robe, the closely cut hair, and clean-shaven face are relics of the old Roman manners. When in the decline of the empire, the Northern barbarians, heretics or even pagans, came down upon Italy, the Catholic clergy, at the sight of the longhaired and longbearded invaders clad in short tunics, clung the more tightly to their accustomed usages in these matters, which now became symbols of the orthodox faith and the old civilization.

Other points which crop up in Athona's notes might be mentioned as curious, or for many reasons worthy of record; e.g., his etymologies; or his mention of a "chimney (fire-place) in the French fashion"; but one must be recorded by way of conclusion, and this with a request for information. In his peroration he says: "Thus have I finished my work in the threefold meaning of these figures 9, 2, 9, 5, 4, for the benefit both of scholars and practitioners; and however little knowledge there may be in it, yet remember how the poor widow was praised who offered but two mites; and however much needs correction, yet remember that in the body there is always some fault; and I ought to be excused, because I am ready to submit to correction." What is the "threefold signification" he refers to?



Roman Remains in Local Museums.

By F. HAVERFIELD, M.A., F.S.A.

I.

THE following, somewhat uninviting, paragraphs represent the commencement of an effort to catalogue the Roman remains in our local museums. The work is very necessary for a proper study of Roman Britain, and very little has been done for it in England—Scotland being, in this respect, far ahead of us Southerners. The objects preserved in the local museums are of very mixed value. Occasionally, as at Halifax and more lately elsewhere, I have come upon inscriptions which had been overlooked or at least had remained unknown to the outer world. Occasionally I have found that the museums are practically unarranged or devoid of objects worth arranging. Once or twice I have found myself forbidden (this does not apply to any of the museums noticed in this article) to sketch or make notes without the curator's express leave. This seems to me an extraordinary and probably illegal prohibition, for objects are exhibited in public museums, as one would imagine, for the express purpose of making them public.

CIRENCESTER.

- I. Museum of Roman Remains, Dyer Street. [Built by Earl Bathurst, 1849.]

An adequate catalogue has been published by Professor A. H. Church (ed. vii. 1889. Cirencester: G. Harmer). For epigraphic notices see further, *Eph. Epigr.* vii. 833.

- II. Private Collection of Christopher Bowly, Siddington House.

This contains CIL. vii. 72; *Eph. Epigr.* vii. 839, and a good deal of pottery found on the spot, including twenty-two inscribed pieces of pseudo-Arretine, and two amphoræ.

DERBY.

Free Library and Museum, the Wardwick.

This contains no Roman remains except

a milestone, which I have examined (see *Eph. Epigr.* vii. 1102). The Derby Philological Society appears long ago to have possessed a few Roman antiquities, which, in alteration of site, etc., have disappeared. See further above, p. 108.

HALIFAX.

Museum of the Halifax Literary and Philological Society, Harrison Road.

- I. *Halifax*: coin of Augustus (A.D. 14) found in the parish church; conduit pipes for water supply (Wards Hall); millstones, found five feet below surface at Stocks Hall, near Halifax.

- II. *Yorkshire and York*: tile of LEG IX HISP; "spout of mortarium" (*pelvis*) . . G.VI; pseudo-Arretine (no marks), stucco, glass, pins, etc., minor pottery; a lead coffin; two inscriptions, probably third century (*Eph. Epigr.* vii.).

Slack (1865): tiles of COH. IIII. BRE (CIL. vii. *Eph. Epigr.* vii.), stucco, concrete.

Ripon (near): pottery, bit of pavement.

Wroxeter: unimportant bits of pottery, etc.

- III. *Foreign Tile*, COH IIII AINDET from the Saalburg (Brambach 1431).

HUDDERSFIELD.

The Yorkshire Archaeological and Topographical Association has a small library here, but there is no museum. An inscription (*Eph. Epigr.* vii.) is in the Greenhead Park. The finds at Slack have been scattered over the North of England. [See Halifax, Leeds, Warrington, etc.]

HITCHIN.

Private Museum of W. Ransom, Esq., Fairfield, Hitchin.

The objects in this collection come principally from London. The chief are:

- I. From London:

Inscribed Mithraic stone, statuette of a Genius, figure of a river god—all marble and good work (*Eph. Epigr.* vii.; *Arch. Journ.*).

Inscribed tile PPBRLON (CIL. vii.).

Lamps and pottery. The lamps bear names STROBILI, FORTIS (faint), one illegible. The pseudo-Arretine (Samian)

ware is especially fine, including some "incuse" specimens, ordinary potters' names, e.g., FEC . IVVENIS (in a circle), OFFEICIS, FLORIANVSFE, [*officina felicitis*, *Florentianus felicitis*] and a few scratched on, e.g. P . RVRICIVS (P. *Rubricius*).

There is also a thin brass plate NIMPHI
3 in. long, forged. CAEZ

II. From elsewhere:

Inscribed fragment (prob. Roman) from Sandy (*Arch. Journ.*).

Tiles of the *Cohors iv. Vindelicorum* from the Saalburg (Brambach 1431).

LEEDS.

Museum of the Leeds Philosophical and Literary Society, Philosophical Hall.

[Society founded 1820, museum begun 1820, enlarged 1862.]

I. Yorkshire.

Aldborough: Tiles, LEG IX HISP (compare CIL. vii. 1224d.); *pelvis* (2 inscr.) and other pottery; small metal objects (7 *fibulae*, etc.); also a pavement representing Romulus and Remus under the Wolf, apparently the same as that noticed by C. R. Smith, *Coll. Ant.*, vi. 259 (*vide* Morgan, *Pavements*, p. 141), and figured by H. Ecroyd Smith.

Castleford: Inscription to Dea Brigantia.

Dowkerbottom (Wharfedale): Pseudo-Arretine.

Giggleswick: Silver ring (double snake head in spiral) found with Roman coins.

Ilkley: Cast of sculpture.

Lingwellgate (Wakefield): Coin moulds and funnel (found 1829): some of the moulds *temp. Severi*.

Slack: Tiles COH IIII BRE and COH . IIII BR . . and . . III BRE (CIL. vii. 1231; *Eph. Epigr.* vii.), one (uninscribed) from hypocaust.

York: Pottery (6 potters' names, pseudo-Arretine ware), uninscribed lamp; also a sarcophagus (Lendal).

II. Foreign.

There are several Greek and Roman inscriptions; the account given by Hicks, *Hellenic Journal*, xii. 2, is complete, and supersedes John Marshall, *Observations on Greek Inscriptions* (Leeds, 1879). There are a few insignificant lamps from Rome and Pompeii.

P.S.—The *Report* of the Society for 1890-91 mentions, p. 15, another "Roman Altar," presented by the Rev. R. Kirby, about which, as yet, I have been able to learn no particulars. It is not yet on view in the Museum.

MACCLESFIELD.

Rooms of the Society for Useful Knowledge.

These contain no antiquities beyond two Assyrian fragments, a head, and a cuneiform inscription.

In the public park there are some "British" stones (Finney's *Guide*), but there are no other antiquities visible in the town, nor have the jewellers any Roman coins.

MALTON.

Museum and Literary Institute, Yorkergate.

The remains here are scanty:

Malton: sandals, pseudo-Arretine ware, etc.; inscribed bronze dish (see below).

York: small bit of pavement.

King's Lynn (Norfolk): a bit of pseudo-Arretine and edge of a *pelvis*.

Some flint implements, a bronze celt, and javelin-head are wrongly labelled Roman. There is also a cabinet of coins.

There were two private collections in the town, one belonging to Mr. Copperthwaite, and one to Mr. Edstone which included an inscribed bronze dish (*Eph. Epigr.* iv. 713) now in Malton Museum, a bell and twelve silver coins found at Binnington Carrs (now at York), and other objects.

The outlines of the Roman camp can still be seen to the East of the town, and there is abundant evidence of a Roman "station."

The Rev. Dr. Cox, rector of Barton-le-Street, five miles from Malton, has various fragments of Roman pottery found in that parish.

PETERBOROUGH.

Museum of the Peterborough Natural History Scientific and Archaeological Society,

Minster Close. [Society founded 1873, present museum occupied 1887.]

I. *Local* (mostly pottery from the Nene Valley).

Barnack: Part of undraped male figure (if perfect would be 3 feet). [Barnack stone was used for building by the Romans just as it has been ever since.]

Bourn: Pottery (cup 7 inches high).

Castor: Small bronze fig. of Hercules, bones, needles, etc. Chesterton: coins (*Report* xv. 18).

Deeping Fen: Quern, found 1880.

Glatton: Gold coin of Valentinian.

Peterborough: Two glass bottles (market-place, 1885); fibula and coins of Trajan [? Decius], Constantine, Diocletian mentioned in *Report* (below) xv., p. 21; xvii., p. 4.

Stilton: Drawings of stone coffin and pottery (pseudo-Arretine BORILLI OFFIC), see *G. M.* 1868, 559, and *Proc. Soc. Ant.*

Sutton: "Thumb-vase."

Upton: Glassbead, mentioned in *Report* xv. 22.

Waternewton: Quern, pottery (Castor, pseudo-Arretine, etc.), thumb-vase; bronze ring, *Report* xv. 19.

Woodcroft, Hilley, Wood near: tile found 1867 with large urn, presented 1882, published, *Eph. Epigr.* iii. p. 142 (and references there). The exact lettering is

LEG. IX HISP

The letters are rough, and not made with a stamp apparently.

II. *General*.

Bath: Fragments of pseudo-Arretine.

Banbury: Coin of Constantine, *Report* xv. 19.

March: Coin of Tetricus, *Report* xv. 19.

Yarm (Yorks): Coin of Constantine, *Report* xv. 19.

III. The Society publishes short yearly reports, of which I have seen xv. xvi. xvii. (1887-9). The Roman remains mentioned in them are noted above.

IV. An inscribed stone (*Eph. Epigr.* vii. *Arch Journ.*) is now in the Cathedral Restoration Works Office, where I have examined it.

SCARBOROUGH.

1. Museum of the Scarborough Philosophical Archæological Society.

[Society founded 1827 as Philosophical, 1848 as Archæological. Museum opened 1848, since enlarged.]

I. *Local*. Scarborough (Cliff Hotel, 1864): Amphora.

Knapton: Large urn found with three others containing bones and ashes (Whellan's *North Riding* (Beverley, 1859), ii. 209, and note in Hinderwell's copy of his *History of Scarborough*).

Malton: Key.

York: Urn.

Seamer Moor and Cloughton (both near Scarborough): Two hoards of coins now confused (Gallienus Victorinus Claudius II. Tetricus, etc., 3rd brass). [I give the *provenance* given me by Col. Kendall, who has catalogued the coins, but he warns me it is not certain; the coins were found thirty-five to forty years ago.]

Uncertain: Coins of 4th century, Helena—Valentinian II.

II. *Foreign*. Marble tablets from Rome, given by Mr. Smith.

1.8 x 4 in CAMILLIAES; 2.6 x 8½ in. ANTONIA HEDISTE

also some minor objects.

III. The Society has published "Reports"; those accessible (1828-61) contain only: 1831, p. 20, copper coins found in a pot at Naworth Castle.

1833, p. 25, thirty coins from Malton, one silver British from Filey. [The latter is not in Dr. Evans' *Ancient British Coins and Supplement*, and may be an error.]

1853, p. 14, coin of Constantius (2nd brass) found in Ayton East Field, near Scarborough.

1856, p. 30, pottery with bones, jet armlet, bronze chain found in or near Scarborough [probably not Roman].

1858, p. 18, W. S. Cortis, M.D., on the Filey find (with plate).

The Museum contains also a copy of Hinderwell's *Scarborough* with the author's MS. additions. These include (1) C.I.L. vii. 263b, 264, 266, and one unpublished "On the body of an amphora," found in 1820 at Sutton, probably a *graffito*.

CANDI } *candi[dus]?*

and (2) drawings of pavement and "sudatory," found in 1745 at Hovingham.

2. The only private collection known to me now to exist in the town is that of Col. Kendall, consisting of a fine set of Roman coins. The only local object in it is a forged glass seal, apparently eighteenth-century work, "found" near York and edited by W. T. Watkin as genuine (*Arch. Journ.* xxxi. (1874), p. 356): see *Eph. Epigr.* iii. p. 149. It is inscribed FLAVIVS DOMIT and HOMO ET EQUS.

WARRINGTON.

Free Library and Museum, Bold Street.

[Acquired by the Corporation 1848, present building 1857, Dr. Kendrick's collection added 1871.]

I. Local.

Wilderspool, near to Warrington, has yielded a great number of Roman remains, pointing to a settlement, apparently unvalled and possibly destroyed before the third century A.D. Most of these are in the Warrington Museum, presented by Dr. Kendrick, a local antiquary, and have been described in a *Guidebook to the Collection* (Warrington: Mackie, 1872), and in W. T. Watkin's *Roman Cheshire* (pp. 260-73). They include part of a stone column—almost the only fragment of worked stone found—pottery, pseudo-Arretine, and other, pelves, amphoræ, tiles, small metal objects, a leaden weight (4½ lb., uninscribed), etc., and coins (the latest seemingly Commodus).

II. General—British.

These are mostly scraps:

Aldborough: Bit of pavement (279),
2 nails (295).
Benwell: Bit of pseudo-Arretine.
Chester: Tile.
Chesterton (Staff.): Bronze figure (2 in. high).

Hartford: Two burial urns found
1834.
Housesteads: Pseudo-Arretine, etc.
(298).
Leicester: Bit of pavement.
London: Amphora.
Manchester: Pseudo-Arretine frag-
ments.
Melandra Castle: Tile, concrete (291).
Northwich: Leaden trough, possibly
not Roman. (*Eph. Epigr.* vii.). Inscribed
MCCC-III on the edge
of bottom. The whole
35 in. long.
Penrith (Old): *Pelvis*, fragm. of.
Richborough: Pseudo-Arretine bits.
Silchester: Tile.
Slack: 3 inscribed tiles (277)
given by Canon Raines
—all made with stamp.

COH.P

COH.III

II BR e?

No doubt COH. III BRE, though the third tile, which is worn at the end, looks very much as if R were the last letter and the frame came next to it, not E.

cf CIL. vii. 1224, *Eph. Epigr.* vii.

Wroxeter: Tiles, bead.
York: 4 lamps given (1876).

III. Foreign.

Lamps, etc., from Rome, Pompeii, Herculaneum, Carthage, all but one uninscribed: some of those from Carthage have the Christian monogram. The inscribed one from Rome, "Mausoleum of Augustus," has the common New Year's inscription—the end is slightly worn:

ANNVM
NOVMFN
STVM FELI
ICEMMI
HIC

There are also in the Museum some squeezes of published Romano-British inscriptions and a small bronze figure of Minerva (260)—2 in. high—probably from Chesterton (Staff.).

WHITBY.

Museum of the Whitby Literary and Philosophical Society, West Pier. [Founded 1823, enlarged 1870.]

I. *Yorkshire*. Aldborough: bits of "Samian" ware.

Malton and Norton: CIL. vii. 263 a, b; gilt fibula; tesserae; three rough British urns. [Also millstones found at Dunsley between Malton and Whitby, and in Brunswick Street, Whitby.]

Ravenhill (Peak): CIL. vii. 268 inscription of Justinianus.

II. *Foreign*. Pompeii: marble vase 25 in. high, with Arimasps (print published by G. Battista Piranesi); also some pottery.

Egypt: pottery and glass of no great interest.

The museum also contains some small bronze figures (given by Mr. Newburn) of uncertain provenance, and a few coins.

(To be continued.)



Proceedings and Publications of Archæological Societies.

[Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.]

THE second part of the fifty-second volume of the *ARCHÆOLOGIA* has been issued. For variety of contents and general ability shown by the contributors, as well as for the number of pages covered and the frequency and merit of the illustrations, this volume will compare most favourably with any of the tomes issued by the Society of Antiquaries. This part is pagged from 317 to 788, including the index to the whole volume, and comprises thirty plates and twenty-three text illustrations. The most important section, occupying upwards of seventy pages, and thoroughly illustrated, is Mr. Arthur Evans's paper "On a Late Celtic Urn Field at Aylesford, Kent; and on the Gaulish, Ithyro-Italic, and Classical Connections of the Forms of Pottery and Bronze-work there discovered." The Rev. Father Morris contributes an account of a recently discovered wall-painting in St. Anselm's chapel, in the cathedral church of Canterbury, with a coloured plate and ground plan.—Mr. E. A. Wallis Budge gives a full account, with extended transcript and facsimile of the Hieratic Papyrus of Nesi-Amsu, a scribe in the temple of Amen-Râ at Thebes, about B.C. 305; this papyrus is at the British Museum, where it bears the number 10,188; it was found at Thebes in the year 1860, and was purchased by the museum in 1865; Mr. Budge's valuable paper and transcript occupies upwards of 200 pages.—Mr. G. E. Fox contributes notes on a recent discovery of part of the Roman wall of London, with a plan.—Rev. Dr.

Cox gives an account of the munificent and interesting benefactions of Dean Heywood (1457-92) to the cathedral church of Lichfield.—Professor Middleton describes, with illustrations and plan, a thirteenth-century oak-hall at Tiptoft Manor, Essex, the property of Brasenose College. Professor Middleton also describes, with three plates, an important Roman villa at Spoonley Wood, Gloucestershire, and gives valuable remarks on Romano-British houses in general, with a plate showing four methods of constructing hypocaust floors as used in Romano-British villas.—Mr. W. H. St. John Hope contributes an exhaustive paper, showing much research, on the remarkable sculptured alabaster tablets called St. John's Heads, pertaining to a late mediæval cult apparently peculiar to England; of these he has collated twenty-seven examples, the most striking of which are illustrated. Rev. J. T. Fowler finally settles the question of the use of the terms Crosier and Pastoral Staff beyond any further dispute, by proving up to the hilt that they are equivalent terms, and that crosier has nothing to do with an archbishop's cross.—Mr. St. John Hope and Mr. G. E. Fox give a full and valuable account of last season's excavations at Silchester as conducted by the Society of Antiquaries, illustrated with eight plates. In an appendix are illustrated accounts of a Bronze Scabbard of Later Celtic work found at Hunsbury Camp, near Northampton, and of the thirteenth-century Mace-head of the borough of Ilchester.

THE second quarterly issue of the current volume of the proceedings of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND is pagged from 415 to 494, and is a good, well illustrated, and varied number. According to our usual custom we enumerate its contents. After the record of the proceedings at the general meeting held at Dublin in March, 1891, the following papers, in addition to miscellanea, are printed: Surroundings of the Cathedral Church of St. Patrick de Insula, Dublin, by Mr. Thomas Drew, with folding map; Fresh Facts on Prehistoric Pottery, by Rev. G. R. Buick, with four plates; Killiger Church, co. Dublin, by Rev. Professor Stokes; On the Unfinished Crosses and Kells, by D. John Healy, with plate and three illustrations; Description of the Stone-roofed Building called St. Patrick's Chapel, at Ardrass, by Lord Walter Fitzgerald, with plate and illustrations; On some Medals of the Royal Irish Volunteers, by Mr. Robert Day, with two illustrations; The Normans in Thomond (concluded), by Mr. T. J. Westropp, with map and plate; Rush-light Candlesticks, by Colonel Vigors, with plate; The ancient Ruined Churches of co. Waterford, by Rev. Patrick Power; and Description of a small Bronze Figure of a Bird, found in Dublin, by Mr. W. Flayer.

THE monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was held on August 26, when papers were read On Mediæval Carved Chests, by Mr. C. C. Hodges, and On the Battle of Flodden, by Dr. Hodgkin.

On August 31 a county meeting of the society was held, when the members visited the fine domain of Callaly Castle, Whittingham, at the invitation of Major A. H. Browne. The castle is finely situated in a sheltered hollow just under the heath-clad heights, on which a circular British camp and remains of an

ancient tower are still to be found. The castle itself has been built at various periods, enclosing the old Peel tower, the original stronghold, a portion of which is still preserved, though it can no longer be seen from the exterior. Up till recent times it was the possession of the Claverings, famous among Northumbrian families, and bore their arms on the principal front, with the date 1676. The residence was added to in the beginning of the eighteenth century, and the most recent addition of all is the museum erected to accommodate the splendid collection of antiquities which has come into the possession of Major Browne, and which we hope to have more particularly described in the *Antiquary* ere long. The museum is now in a condition of tolerable order, and the antiquities can be inspected with interest and instruction, ranged as they are in groups and periods. They comprise amongst relics of the ancient and classical periods, a fine series of Archaic and later Greek vases—one of the fullest and most valuable, we should say, to be found in any existing museum. Marbles and terra cotta, ivory and bone instruments, ornaments, and other articles; Greek and Roman sarcophagi; Egyptian antiquities, comprising vessels, ornaments, and jewellery, bronze and metal work; Greek and Roman glass; and gold personal ornaments are here in great variety. The mediæval department is almost as rich and varied as the antique, comprising metal work, camei and intaglia, bijouterie, Venetian glass, carvings in ivory and wood, enamel pottery, urns, and armour. After a thorough examination of the museum, and after enjoying Major Browne's hospitality, the members listened to an interesting paper on the history of Callaly Castle, by Mr. D. D. Dixon, of Rothbury.



THE CUMBERLAND AND WESTMORELAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY held their second two days' meeting for this year at Carlisle on Thursday and Friday, August 20 and 21. The proceedings commenced with a meeting in the Fraternity at noon on the first day for the purpose of hearing papers read. The president, Chancellor Ferguson, F.S.A., presided. The Bishop of Barrow exhibited a well-preserved figure about eighteen inches high, carved in oak, which had been lent by a lady in Furness, who was under the impression that it had been taken out of Carlisle Cathedral during some alterations. The Bishop said he had looked over the cathedral and had been unable to discover any niche that it would have fitted or any stall from which it appeared to have been taken. The figure was apparently a portrait, had a long beard dressed in four tails, and had a string of beads, an anelace and a gypciere pendant from the girdle. Mr. Hartshorne, F.S.A., said he was of opinion that it was certainly not the effigy of a pilgrim, but was probably that of a civilian about the year 1400. It corresponded closely with the dress of a Franklin, as described by Chaucer in the *Canterbury Pilgrimage*.

Mr. Swainson Cowper, F.S.A., gave an interesting description of the various iron candlesticks or rush-light sticks which were on view on the table. As candle lighting is now becoming rapidly a thing of the past he took the opportunity of describing the development of lighting by candles in Great Britain. He pointed out the difference between the rush-lights

proper and the rush-candles sold in the shops, and showed some of his own manufacture, made by stripping rushes according to certain directions and then dipping them in hot fat, the result being a thin taper, similar in appearance to the wax-tapers now sold for domestic purposes, one of which, two feet six inches in length, would burn for three minutes short of an hour. The "sticks" for holding these rush-lights were of different varieties, all of which were represented in the collection exhibited. The earliest was a cleft piece of iron, afterwards improved by having a stem of iron-nippers worked by a hinge, between which the rush-light was placed at a particular slope. Taking them in their stages of development there next came a design in which the taper was kept in its place by the weight at the end of a pump-like handle; then a fastener worked by a spring; next what were called Tommy candlesticks, which adapted themselves to any size, and accommodated either rush-light or dip; next the tripodal candlestick, after the fashion of Roman specimens; next pendant holders used to hang from the ceiling, and very generally used at sheep saltings; finally, there was the spiral-holder which Mr. Swainson Cowper had at first suspected of being of foreign make, as similar candlesticks are made at Munich in the present day; but having since discovered that some were shown at the Scandinavian exhibition, he was satisfied that the specimens of spiral candlesticks exhibited were of local origin.

The President exhibited a brass box (of Dutch make) containing a thumb which he had been told was found when part of Carlisle Castle was being pulled down sixty years ago. He had purchased it from a man in Newcastle who said that his father had found the box while working at the castle at the time mentioned. The President thought it had probably been the thumb of a murderer preserved by a thief as a talisman. The box itself is covered with representations of the Creation, the Temptation, the Fall, etc.

The two picture-board dummies which adorn the entrance hall of the County Hotel were exhibited by the President, who said the usual answer to inquiries about these two figures was that they represented two of the Duke of Cumberland's guards, and that they were in some way or other relics of the campaign of 1745; but, describing them at length, he showed that they represented Grenadiers of the 2nd or Queen's regiment of foot, now the Royal West Surrey Regiment.

Dr. W. Taylor, F.S.A., read a paper upon "Some Old Halls in the Vale of Keswick." The first, Millbeck Hall, near Keswick, between that town and Bassenthwaite. It is in the possession of Lord Ormathwaite, who took his title from the hall and estate in the adjoining village of that name. It has long been used as a farm-house. The house is not all of one age, the earliest portion having doubtless been a square tower or pele, to which additions were subsequently made. Dr. Taylor described the building in detail, but remarked that the chief interest about the place was the inscription over the doorway "1592. Quorsum. M. W. Vivere: Mori: Mori: Vivere. Nicholas Williamson." There was a similar motto at Blencow dated 1590, which Williamson had probably seen, and, having appreciated the conceit of the sentence, he had copied it over his own doorway two years afterwards, with the substitution of the

verb "vivere" for the substantive "vitæ." In Williamson's version the translation must be "Whither (i.e., to which way or end), to live to die (supply "or") to die to live (eternally)."

The other halls were Wythop, Ribton, Huthwaite, and Crakeplace, where is the quaint legend over the door: "1612. Christopher Crakeplace built the same when he was servant to Baron Altham."

An excursion was made in the afternoon to Rockcliffe for the purpose of visiting the church and cross, and seeing the field in Rigg and Reann, near Hall Town, and the Labyrinth on Rockcliffe Moss. The weather was so unfavourable when the party arrived at Rockcliffe, that all outdoor work had to be abandoned, and Mr. T. H. Hodgson's paper on "Rigg and Reann," and the president's "Account of the Labyrinth" were read in the village reading-room.

The Rev. W. S. Calverley, F.S.A., read a paper on the "Rockcliffe Cross." It has, he said, carvings on the sides, and the circular wheel which connects the arms of the cross is not entirely perforated between the arms, as is the case with the Dearham Cross, but the marks where the perforation would be, if carried out, are plainly seen. Round the stem of the cross there are two bands, on which are sculptured interlaced zoomorphic designs. On the cross at Gosforth there appear three intertwined animal figures with wolfish heads and serpent-like vertebrate bodies, carved vertically on the cross. Similar zoomorphic figures appear on the bands of the Rockcliffe Cross. It seems therefore that the Gosforth Cross has given the idea which has been very distantly followed by those who erected the cross at Rockcliffe. On the Penrith Cross, which is a tall one, cylindrical at the base, and for some distance up the shaft, then becoming quadrangular, there are bands of interlaced work carved round the cross at the junction of the square part with the round. It would seem that the Gosforth Cross is the type from which the Penrith Cross was made. Both Penrith and Rockcliffe Crosses, which are very unlike each other, show signs of following the same type in some respects. We know that St. Kentigern passed along this coast, leaving marks of his presence at Aspatria and Bromfield, where there are smaller crosses of the Rockcliffe character, with the same horizontal bands which bear interlaced work, which is hardly sufficiently visible for us to tell what was the original design carved upon it. Very probably St. Kentigern and his party crossed over to King Rederech Hael at Hoddam, in Dumfriesshire, by the neighbouring ford. Though these crosses may not have been erected in St. Kentigern's time, there is sufficient testimony to make us think that they marked the progress of his journey northwards. Mr. Calverley mentioned that Mr. Parez was the first to draw his attention to the fact that the bands on the Rockcliffe Cross had these animal figures upon them. Up till now the only illustrations which have ever been given of the cross show a quite indistinct face.

Lynehow, formerly known as Justus Town, was next visited, and while the party were refreshed by Major and Mrs. Irwin with tea, the president gave an account of the celebrated Quaker lawyer and preacher, Thomas Story, of Justus Town, the friend of Penn, and Recorder of Pennsylvania.

Subsequently the members dined together at the

Central Hotel. The Chancellor presided, and amongst many others present were the Bishop of Carlisle and Miss Goodwin, the Bishop of Barrow and Mrs. Ware, Mr. Gully, M.P., etc. After dinner Mrs. Ware submitted a paper on "The Seals of the Bishops of Carlisle, and other seals belonging to that diocese," which is to be published in the Transactions of the Cumberland and Westmoreland Society, as well as in those of the Royal Archaeological Institute, before whose members it was read at Edinburgh. The president and Mr. Swainson Cowper discoursed on local heraldry, and the president gave his usual *résumé* of the finds of the year, most or all of which have already been noticed in these columns.

On Friday about fifty members, including the Bishops of Carlisle and Barrow, Mr. MacInnes, M.P., defied the weather and started on the long drive to Bewcastle; their pluck was rewarded by a charming day. The first halt was at Kirkcambek, whose church was destroyed by the Sids in the fourteenth century. An archway still remains, which is generally said to be the west door, but Mr. Hartshorne, F.S.A., and others pointed out that it was a modern make up, probably of the last century, from genuine remains of the old church. Upon this the Bishop of Carlisle told the legend of how the parishioners believed that some day or other the ruined church would come back, if only a fragment of the old one was kept standing. This has happened, for a new church has just been built on part of the old site. Askerton Castle was next reached, and was described by the president. It was built by Tho. Lord Dacre, in the sixteenth century, on the decay of Triermain Castle, to guard the passage into Scotland by the Maiden Way; the Land Sergeant of the Barony of Gilsland lay in it. It is a quadrangle with towers at the south-east and south-west corners, between which are dwelling-rooms; the stabling occupies the north side; the hall the west, while a blank wall with gate closes the east. On the lead roof of one of the towers is cut a record of the '45, "Geo. Taylor 9 Novr. The Day the Rebels crossed the Border." Bewcastle was reached about one o'clock, when Mr. Calverley read a paper on the "Bewcastle Cross." It is a four-sided obelisk, originally more than 20 feet high. It stands within a few feet of the church, in the precincts of an extensive Roman station. The monument is one of those Runic crosses, raised over the dead, in which England was once so rich, but of which only a couple of examples now remain. It was, for its time, a fine work of art. The Christian civilization of England, and particularly of Northern England, had a double origin, the one earlier and wider Celtic, the Irish-Scottish missions, which so largely evangelized the English kingdoms; the other Latin, the Roman missions which aided in the same good work, and ultimately absorbed the whole into their system. Here both these streams of art meet, harmonized by ornamentation of a general northern character. The figures and foliage and Roman arabesques all point to Italy. The chequer work may be Celtic; the true-love knots and interlacings are both Celtic and North. The letters are old English runes. Mr. Calverley gave a minute description of the cross, which, according to Dr. Stephens, is a monument raised to the memory of Alclifh, King of Northumbria, in the seventh century. Chancellor Ferguson presented a

report to the society, in which he states that considerable damage has been done to the famous obelisk by an unfortunate attempt to make a cast of it by another archaeological society. Along with Mr. Calverley and other members of the society, he visited the obelisk last autumn, and found its appearance hideous and pitiable. Its colour had been changed, except in patches, from a quiet and venerable gray to a staring raw drab hue; this time will amend, but at present the appearance is offensive in the extreme. The operator was a tradesman from another county, and it is only fair to say that he had three days of very bad weather. He made no attempt to put up a scaffold, but operated from a ladder or ladders reared against the obelisk, with the result of knocking off a piece about two inches in length from the upper corner. In other respects serious permanent mischief had been done to the stone; in fact, a master mason, who was sent to report, said the stone "looked as if it had been shot at."

The Roman camp, clearly British originally, was next inspected, under guidance of the chancellor, and Dr. Taylor described the mediæval castle, a gloomy pile, always a military post, and never aught else, where lay the Captain of Bewcastle and a small garrison, to keep the Maiden Way. The last known of these captains was Jack Musgrave, a "most pestilent fellow," from whom Lily the astrologer got some documents, which compromised the Penningtons, by making Jack drunk and picking his pockets. The visit to the castle of Bewcastle concluded the work of the meeting, and carriages were resumed for the journey home.

The fourth meeting of the DURHAM AND NORTHUMBRLAND ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY for this year was held on August 28, the places chosen being Richmond and the adjacent villages of Gilling and Kirby Ravensworth. At Gilling, three miles distant from Richmond, a village famous in history, the chief object of interest is the church of St. Agatha, which has some traces of Saxon architecture. After the church had been visited and described, a start was made for Kirby Ravensworth. Here the extensive remains of the important castle of the Lords Fitzhugh called for special attention. A drive through the beautiful and extensive scenery brought the party to Richmond, where the ancient castle was visited.

The Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE held the last excursion of the season on August 29, when some of the places of interest in South-east Derbyshire were visited. Mr. Oliver Baker acted as leader of the party. Arriving at Uttoxeter, the party drove through the town and across the valley to Dove Bridge—an ancient structure of six quaint arches—which was examined with much interest. On the Derbyshire side of the river the original pointed ribbed arch remains, but the rest appear to have given place to plainer pointed arches of the fifteenth century, and semicircular ones of the seventeenth, the whole making with its huge projecting piers, gray with age and lichens, reflected on the broad surface of the Dove, a scene of much beauty, apart from its antiquarian interest. On the left,

crowning a steep bank, is Dovebridge Hall, an imposing mansion of early eighteenth-century character, now occupied by Lord Hindlip. At Dovebridge church the members were met by the Rev. Canon Hamilton, who pointed out the more interesting features of the building. The church of St. Cuthbert is of much interest, having a good tower and chancel of Early English date, with later work of the Decorated and Perpendicular periods. There is a variety of good woodwork of different dates in the restored roofs. Among its monuments are a fine incised slab, with a priest in the eucharistic vestments, and a very large and well-preserved mural group to a member of the Davenport family, erected early in the seventeenth century, and having two large kneeling effigies, several small ones, and a child reclining in its cradle. A beautiful silver chalice dated 1619, a fine iron-bound chest, several late brasses, the earliest copy of the register, dated 1575, and a mutilated thirteenth-century cross in the churchyard, were also seen. Shading the latter with its immense branches was an aged yew of the girth of 22 feet, and measuring 212 feet just outside the tips of the branches. The party next drove to Somersall Herbert, where the timber manor-house of the ancient family of Fitzherbert was visited. Here, by the courtesy of Major Fitzherbert, who conducted the visitors in person and explained the less obvious points of interest, a close and appreciative inspection of the interior and exterior of this delightful house was enjoyed. Somersall Hall has all the venerable outward aspect which so many ancient buildings lack. The tall gables, of different sizes and elevations, the timber work with its quatrefoil enrichments, the variously-tinted plaster, are all untouched by the restorer, and guiltless alike of tar and whitewash. The rector of Somersall (the Rev. Reginald Fitzherbert) explained the features of the church, which is in close proximity to the hall. They include a fine and unusually perfect churchyard cross, a well-carved Norman font (illustrated in Dr. Cox's *Derbyshire Churches*), and a fine but mutilated free-stone effigy of a priest holding a chalice, probably early fifteenth century. From Somersall Herbert the drive was continued to Sudbury, where the Ven. Archdeacon Freer, Mr. Fawkes, Lord Vernon's agent, and Mr. Cox, secretary to the Derbyshire Archæological Society, met the party, and conducted them through some beautiful grounds to the church, which stands near to Sudbury Hall. Though reduced in interest by a thorough restoration, there are many remains in the ancient church, including a Norman door and window, two fine thirteenth-century stone effigies to the Montgomeries, and two picturesque monuments to the Vernons, of seventeenth-century work. Passing through a fine doorway in the garden wall, bearing some initials and the date 1626, a delightful scene was visible from the terrace on the garden front of the hall, an imposing Jacobean palace, which commands a magnificent prospect across a large lake to the distant forest of Needwood. By the kindness of Lord Vernon, the interior of the hall was also visited. Passing round to the front entrance, which faces a very extensive park, the drawing-room, saloon, and other principal rooms, to the grand staircase, were passed through in succession, and the gorgeous ceiling decorations and many fine pictures were examined. Among them are gems by Rem-

brandt, Vandyke, Rubens, and Murillo, and many old family portraits—Romneys, Gainsboroughs, Lelys, etc. A number of literary treasures were pointed out by the Dowager Lady Vernon, among others the richly-illuminated copy of the *Romaunt of the Rose*, which was presented by Francis I. of France to Henry VIII., a complete series of the priceless original folios of Shakespeare's works, early copies of the Koran, and the celebrated Rhyming Chronicle of the Vernon family, written in 1615 by John Harestaff, their faithful steward, which has been recently edited by Rev. Dr. Cox.



The forty-third annual meeting of the SOMERSETSHIRE ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY was held at Crewkerne on August 18, 19, and 20. At the annual general meeting, with which the proceedings began on Tuesday, Right Rev. Bishop Hobhouse in the chair, it was stated that the society was in a flourishing condition both numerically and financially. The president, Colonel Hoskins, welcomed the society to Crewkerne, stating that they might fairly assume that in Saxon times Crewkerne had played a significant part in the building up of Wessex. Crewkerne church was visited, and its architectural beauties described by Mr. Buckle, the diocesan architect. Thence the members proceeded in brakes to Haselbury Church, where they were met by the vicar, Rev. G. A. Caley, who read a paper on "St. Wulfic," a hermit who lived in a small cell adjoining the church, and, on his death in 1154, was buried in his own cell by Robert, Bishop of Bath. The small aisle or chapel is still called St. Wulfic's aisle. After a short drive, the church of North Perrott was reached, and here Mr. Buckle spoke of its architecture. He said one of the most curious things about the church was the fact that the neighbouring church at South Perrott was almost a reproduction of it in every way. There was a tradition that those two churches and the one at Curry Rivel were built by three sisters, who were heiresses. One was certainly copied from the other. Both churches had west porches, which was a very unusual feature. Even the corbels which carried the roof were the same as at South Perrott, and must have been the work of the same mason. At the evening meeting, Bishop Hobhouse read a valuable paper on "The Forest Bounds of the Somersetshire Forests in 1298"; Professor Allen read a paper on a "Proposed Photographic Survey of the County"; and Major Sparks an essay on "Crewkerne Church."—On August 19, the carriages conveying the members made their first halt at Windwhistle Hill, where Dr. Norris pointed out the Fosseyway, which, he said, was perfectly clear as far as Petterton Bridge. It could also be distinctly traced towards Seaton. At Dinington, about thirty years ago, was discovered the remains of a very perfect Roman villa. At Chillington, Roman coffins, coins, and other curiosities were found about 1866; and near where they were standing was found the torque which was in the local museum, and which was a very perfect one. Those discoveries proved, he thought, beyond doubt the genuineness of the theory that that was the old Fosseyway. The drive was continued through Cricket St. Thomas Park to the residence of Viscount Bridport. His lordship met

the party on entering, and personally conducted them through the grounds and gardens and to the church. The next halt was made at Ford Abbey, which is one of the most interesting monastic buildings in the country. It was founded in the middle of the twelfth century for the Cistercian Order. The church has been altogether destroyed, but the domestic buildings and chapter house, now converted into a chapel, are still almost entire, although largely incorporated with later work erected since its conversion into a private residence. The Early English and Perpendicular work are well worthy of close examination, while the entire building affords an admirable example of conventual arrangement. Here the owner, Mr. W. H. Evans, hospitably entertained the party of over one hundred persons at luncheon, after which, as it was raining, the members adjourned to the magnificent Abbot's Hall, 55 feet by 27 feet, and 28 feet high, where Rev. F. W. Weaver read the first portion of his paper on "Dr. Thomas Chard, the Last Abbot of Ford." As the sun came out, advantage was taken of the weather, and the paper was finished at the evening meeting. Bishop Chard has always been called a native of Devon; but Mr. Weaver claimed him for Somerset, and showed that he was born at Chard and died at Taunton, though much of his life was passed in Devon, as he was suffragan to Hugh Oldham (1505-1519) and John Veysey (1519-1551), bishops of Exeter. When Winsham church was reached, it was described by the vicar, Rev. D. H. Spencer. He said the walls were of older date than the windows. Originally there must have been a screen with a rood-loft, for there was a doorway in the tower by which access to the loft might be made. The chancel was very much eastward of the nave. A special feature was a painting on oak representing the crucified Christ in the centre. This painting was, when discovered in the restoration of the church, covered with whitewash. The screen was beautifully carved. The porch, he had reason to believe, was not so old as the other building. A curious old black-letter copy of the first edition of Fox's *Book of Martyrs* is chained to a pedestal in the chancel. Mr. Buckle spoke of the architecture of the church, and said the plan of the church was Norman. It consisted of a nave and chancel, with a tower rising between. The screen was, to his mind, the most remarkable feature of the church; and the thing to which they ought to pay most attention was the painting. That was the rood which stood on the top of the rood-screen. He was not aware of any other case in which such a thing remained. The present painting, he believed, belonged to the period only just before the Reformation, some little time after the year 1500. Mr. Buckle concluded by referring to some badges which were carved on the screen. The next halting-place was Wayford church, a specimen of Early English architecture. The Manor-house, the residence of Mr. W. Bullen, next came under observation, and Mr. Buckle remarked that the outside was in a very perfect condition for a small manor-house of the Elizabethan period. They might take it the house was finished building about 1602, a date which was found on the mantelpiece in the drawing-room. The hall had been divided by partitions. The lower part of the staircase was of oak, and a portion of the old staircase. The drawing-room and

a smaller room had magnificent ceilings. Mr. Buckle and Dr. Norris then proceeded to describe the coat-of-arms on the front of the building, which, they said, belonged to the Daubeney family. At the evening meeting Mr. F. T. Elworthy spoke of Ford Abbey and the painting seen at Winham church that day. He thought the painting was of a date earlier than the rood-screen upon which it was placed. He thought it probable that painting never was painted for the place where it was afterwards put, and it was likely to have been something taken out of Ford Abbey. Dr. Norris read a paper on "St. White and St. Reign," from whom St. Reign's Hill, on the road to Cleard, and White Down, are named; and Rev. R. Holme read a paper on the "Battle of Crewkerne" in 1645. On August 20 breaks took the party to Merriott, where an ancient room at Court Mill, supposed to have been a chapel, was inspected. Some curious carved stones in the wall of Merriott church excited discussion. Hinton church was described by Mr. Buckle. He stated that almost the whole of the building was of the Perpendicular date. He regarded the tower as being the work, probably, of the first Poulett. They had a figure of a knight in armour, which was supposed to represent the last Denebaud, who lived at Hinton previous to the Pouletts. His daughter married Sir William Poulett, and his son, Sir Amias, was knighted in 1487, and died in 1538. Sir Amias had the reputation of having been a great builder, and there was very little doubt it was he who extensively added to the church. The tower had the Poulett coat of arms upon it. Whitelackington church was next visited, and described by Mr. Buckle as containing very considerable remains of early work. It was a cruciform building of the thirteenth century. In the chancel were two very remarkable squints. The impression was that after the squints had been first formed, the man who occupied the transept and wanted to see the high altar made the space larger. The church had a hexagonal tower, which seemed a very marked local feature. Colonel Bramble spoke of two helmets in the church, which he said were of the time of Henry VII. Owing to the inclement weather the party was delayed a considerable time, but at length entered the carriages and drove to Barrington, where they inspected the cruciform church, with an octagonal tower. Mr. Buckle pointed out that such towers were not at all uncommon in the neighbourhood, and mentioned North Curry, South Petherton, and Weston Bampfylde as examples. He considered the tower was built before 1200. The Rev. F. W. Weaver suggested that as South Petherton was the mother church of the district, in all probability the builders copied the tower. Thence they proceeded to Barrington Court, the residence of Mr. Jacobs, which is considered one of the finest specimens of domestic Gothic architecture in the West of England. The party went through the east wing, which is now converted into a cider cellar, and also through other portions of the house. The exterior is in an excellent state of preservation, and the beautifully-carved finials were greatly admired. From Barrington the party drove to Shepton Beauchamp church, the tower of which Mr. Buckle considered was similar to those at Crewkerne and Hinton St. George. The church has of late years been over-restored, but many of the old features have been preserved.

The Council of the SOMERSET RECORD SOCIETY have just made an appeal for further support, to enable it to meet the additional expense it has to defray in the transcript of MSS. which it proposes to print. The volume for this year, containing two *Customalia* of Abbots of Glastonbury of the thirteenth century, has taxed its resources severely, and as it has undertaken to issue the Bath Abbey Cartulary in Lincoln's Inn Library, a work which will appear in two volumes in 1893 and 1894, the need for further subscriptions is greatly felt. At present the subscribers number about one hundred and twenty, and some thirty more are required in order that the plans for the future in the publication of Somerset Records may be adequately carried out. The volumes which have appeared, and which can be obtained through the Secretary, are: Bishop Drokensford's Register, with preface by Bishop Hobbouse; Somerset Chantries, by E. Green, F.S.A.; Kirby's Quest, by the late F. H. Dickinson; and Churchwarden Accounts, by Bishop Hobbouse.

The following are in preparation:

(1891) *Glaston Customalia*, by C. Elton, Q.C., M.P.; (1892) *Pedes Finium*, by E. Green, F.S.A.; (1893) *Bath Cartularies*, by Rev. W. Hunt, M.A.

The annual subscription is one guinea. The Secretary is the Rev. T. S. Holmes, Woolkey Vicarage, Wells. It is a pleasure to cordially commend this society to the support of antiquaries.



The ROYAL INSTITUTION OF CORNWALL held their annual excursion in the Padstow district on August 20, on an unfortunately wet day. The first visit was paid to the church of St. Breock, Wadebridge, where Mr. Iago called attention to an old thirteenth-century slab, a curious armorial tomb of Vyell, and some brasses in memory of the Tredinnick family. The next halt was at the quaint little church of St. Petroc Minor, which was, alas! almost entirely rebuilt in 1858. Attention was particularly directed to what is supposed to be the tombstone of the founder of the church, Sire Roger Leinho. It was discovered, among other remains, at the time of the restoration, and was laid under a low arch, purposely constructed for its reception on the north side of the sacrum. It is a flat stone with a simple floriated cross cut upon it in low relief, surmounted by a human head. It is believed to be of thirteenth-century work. Prideaux Place, Padstow, the seat of Mr. Prideaux Brune, was then sought. In the old days it was called Gwarthendra. The present building is Elizabethan, and has not suffered much alteration. Carew describes it as "the new and stately house of Mr. Nicholas Prideaux, who thereby taketh a ful and large prospect of the toune, haven, and country adjoining; to all of which his wisdom is a stay, his authority a direction." The house is believed to occupy the site of an ancient monastery, which was destroyed by the Danes, when, according to the Saxon Chronicle, they plundered and set fire to the town. The company lunched, through the hospitality of Mr. Brune, in the old oak-panelled dining-room of the mansion; and after luncheon Dr. Trollope, the Bishop of Nottingham read an interesting paper on the antiquities of the neighbourhood. He alluded to a volcanic hill and a submarine forest on the other side of the river. He suggested that the forest was now submarine by

reason of the sinking of the ground, and not because of the encroachment of the sea. He mentioned the finding of many remains in that neighbourhood which he considered pointed unmistakably to that part of Cornwall at all events having been occupied by the Romans; and assuming that the Isle of Wight was the much-disputed Ictis, he stated that the Romans carried their tin there from Cornwall—a statement which does not seem very probable, as water carriage was so much easier than land carriage. The Bishop also alluded to the shifting of the sands on the other side of Padstow Harbour, and the discovery of the remains of the ancient church of St. Enodoc. A brief visit was paid to the fine old church of St. Petroc, Padstow, where the Bishop of Nottingham read another interesting paper. The remains of an old cross near the entrance to the churchyard he attributed to the Saxon era; and there was a very beautiful cross of a later date. But the present building was Perpendicular; there was no trace of Norman work in it. The tower was of fourteenth-century style. The kind of flamboyant tracery in some of the windows of the north chancel aisle, he thought, did not indicate any different period, but was merely the fancy of the architect, or of the benefactor for whom the aisle (as a chantry chapel) was built. The Bishop called attention also to the pulpit, the screen (which formerly went across the two aisles as well as the chancel, where it had recently been restored), and to two old bench-ends which have lately been discovered and made into a seat for the sacarium. These old bench-ends are very finely carved, one of them depicting a fox preaching to a congregation of geese!

The second part of the tenth volume of the journal of the ROYAL INSTITUTION OF CORNWALL opens with the 1890 address of the president, Mr. E. Dunkin, F.R.S., a past president of the Royal Astronomical Society. After the account of the annual meeting, report, and balance-sheet, comes a full summary of the meteorological observations taken at Truro by the institution during 1890. The volume also contains a note on a "New Method of representing Botanic Structure," by Mr. E. A. Wunsch; a paper on the "Indian Butterflies in the Truro Museum," by Mr. Henry Crowther; and "Notes on the Lizard Rocks" (illustrated), by Mr. Thomas Clark. But the greater part of the pages abound in matter that is valuable to the archaeologist or local historian. "A Composition between the Vicar of Gwhias and the Burgesses of Tewyn, A.D. 1322," is communicated by Mr. J. D. Enys. An interesting account of the mutiny among the seamen serving on the mail packets of the Falmouth station, in 1810, is given by Mr. Arthur Hamilton Norway; it is singular to recollect the great influence that Cornwall at that time had upon imperial policy with no less than forty-four representatives in the House of Commons. An instructive paper by Mr. William Sincock gives an account of the principal landowners in Cornwall *temp.* King John, by comparing the two scutage rolls of that reign. Mr. Henry M. Jeffery describes a Tudor mansion at Trefusis, in Mylor, unfortunately taken down by Lord Clinton in 1890; a ground-plan of the destroyed mansion is given, as well as a plate of a good Tudor doorway and mantelpiece. "A remarkable

subway leads down the ravine south from the mansion, arched and lined with brick, 5 feet high and 2½ feet wide. It has been penetrated for 300 yards, and found not to extend to the beach, but it might have reached it at some time." Is not this subway most probably a drain? The builders of the fifteenth century were great men for sanitary sewers. Mr. Henry Crowther, the curator of the institution, gives a remarkably good and fully illustrated article on "The Pozo Pictorial Inscribed Stone," from Iquique, South America, which was a gift to the museum in 1886. Mr. Walter H. Tregellas contributes some illustrated notes on Truro Grammar School and some other old schools of the county. The Rev. W. Iago gives a supplemental note to his valuable paper on "Some Recent Archaeological Discoveries in Cornwall" which appeared in the first part of this volume; it is accompanied by six plates (drawn anastatically and rather woolly in the printing) of prehistoric and Roman remains. Altogether this is a strong number, and well worthy of the Institution.

The annual excursion of the PENZANCE NATURAL HISTORY AND ANTIQUARIAN SOCIETY took place on August 7, when the members had a long day in the St. Just district, under the leadership of Mr. G. S. Millett, one of the vice-presidents, and of Mr. G. F. Tregellas, the hon. sec. The first tarrying point was at Lanyon, when Mr. W. S. Bennett read an interesting paper on the fallen cromlech known as Lanyon Quoit. He said that this cromlech was accidentally found by a former owner of the property, who, happening to be overtaken by a shower of rain in walking through his fields, took shelter behind a bank of earth and stones, and, remarking that the earth was rich, he thought it might be useful for a compost. Accordingly, he sent his servants soon after to carry it off, when, having removed near a hundred cartloads, they observed the supporters of a cromlech, from which the cover-stone was slipped off on the south side, but still leaning against them. These supporters include a rectangular space open only at the south end, their dimensions being of very extraordinary size, viz., that forming the eastern side 10½ feet long, and that on the west 9 feet, with a small one added to complete the length of the other side, and the stone shutting up the south end about 5 feet wide. The cover-stone is about 13½ by 10½ feet. It was a question whether the covering stone had ever been raised to its proper position, or, if it had been, most probably the immense mound of earth above it would have kept it *in situ*. The finder of the monument dug under it, and found a broken urn with many ashes, half a skull, the thigh-bones and most of the other bones of a human body, lying in a promiscuous state and in such a disordered manner as fully proved that the grave had been opened before. The next halt was made at the so-called ancient British huts of Bosullon, where Mr. J. B. Cornish demolished, as we think, their claim to antiquity, reducing their age from an imaginary 2,000 years to a more probable 200. Chywoone "Castle," on the neighbouring moors was afterwards inspected, and then the cromlech of Chywoone, which was described by Mr. Bennett as being the most perfect and compact specimen of the kistvaen in Cornwall. The interior of the kist was 7 feet high, and the barrow or cairn

was 32 feet in diameter. At Levant a visit was paid to the copper-mine, where a paper on its history was read by the purser, Major White, but as the workings only began in 1820 they have no concern with antiquaries. When the members reached St. Just, a thoroughly good paper was read on the church by Rev. S. Ranken, the curate. The main parts of the present building were erected late in the fourteenth or early part of the fifteenth century. In 1336 Bishop Grandison dedicated the high altar and chancel, which seem to have taken the place of another structure that had become ruinous. When Bishop Grandison's chapel was taken down in 1834 a remnant of the Norman structure was found, in the shape of a capital of one of the pillars. Only one other remnant of the Norman church has ever been found, a rudely carved stone head, which is now built into a garden wall close at hand. The Norman church, like the present one, was dedicated to St. Just, generally supposed to be that Justus who came over with St. Augustin in 596, and became successively Bishop of Rochester and Archbishop of Canterbury. Justus died in November, 627, and it has been suggested that this fact is connected with the celebration of the parish feast, which is kept on the Sunday next to the feast of All Saints. There is reason to believe there was a church before the time of Justus and St. Augustin's mission, and that its name was Laffrowda, still a local name, meaning "the Church of the Holy Cross." One strong piece of evidence in favour of this theory was the discovery, in 1834, of a very ancient monumental stone (now used as a credence table) on the north side of the altar. It bears the inscription "Silus hic jacet," and on the upper side what is either a monogram of the first two letters (Greek) of our Lord's name or a cross combined with a pastoral staff, denoting that Silus was a bishop. He was possibly one of the Scotch or Irish bishops sent over by St. Patrick early in the fifth century.

The Report and Transactions of the PENZANCE NATURAL HISTORY AND ANTIQUARIAN SOCIETY for 1890-91 cover ninety-five octavo pages. In addition to the report and account of the excursions and meetings, the proceedings include the presidential address of Rev. W. S. Lach-Szyrma; an In Memoriam of Mr. John Ralls, the botanist, who died on July 14, 1890; the "Great Water Beetle," and "Additions to the Coleoptera of the Land's End District," by Rev. J. Isabell; "Flints," by Mr. J. D. Cornish; "Notes on the Domestic Cat and its Ancient Home," by Rev. Dr. Courtenay (not in any way local); "The Diptera of West Cornwall," by Mr. C. W. Dale; and two other brief natural history papers. The antiquarian side of this old-established and excellent society is a good deal in the background in this year's Transactions.

The second part for the current year of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY'S TRANSACTIONS, just issued, contains papers on the "Family of Forester," by the Hon. and Rev. Canon Bridgeman; "Hanmer Church and Haughmond Abbey," by the late Canon Lee; "Leaves from the Records of the Court of Quarter Sessions for Salop," by Sir Offley Wakeman, Bart.; "The Borough of Ruyton," by R. Lloyd Kenyon; "Tensers, an Investigation into

the Status and Privileges of non-Gildated Tradesmen in English Towns," by F. Aidan Hibbert; "Shrewsbury Tax Roll of 1352," by the Rev. C. H. Drinkwater; the first part of the "History of Selattyn," by the Hon. Mrs. Bulkeley-Owen; and several minor papers.

On Aug. 29 the last excursion of the season promoted by the BRADFORD ANTIQUARIAN SOCIETY took place to Bardsey, near Wetherby. Arriving at Bardsey, the party were taken in charge by Mr. F. W. Sheppard, the parish clerk and village schoolmaster, whose long residence in Bardsey and antiquarian tastes rendered him a valuable cicerone. Proceeding first to what is termed the "Castle Hill," the peculiarity of the site was noted. Advantage has in the remote past been taken of one of the elevated knolls which abound in the locality to raise a fortress of strong character, which has all the appearance of a huge earthwork, possibly a Saxon burgh. Upon this eminence the party were joined by the Rev. E. Braithwaite, M.A., Vicar of Bardsey, and were conducted by him to the ancient parish church. The sacred edifice is a fine specimen of the early Norman period, with traces of Saxon work in the lofty tower. The building has been altered and added to at various periods, and is a structure of much interest. The registers are among the oldest in England, dating from the year 1538. They have been transcribed by Mr. Sheppard, and may perhaps be published. Among the most noted entries is the baptismal register of Congreve the poet, he having been born at Bardsey Grange in 1669. Bardsey Grange was also the abode during the Commonwealth of the notorious Francis Thorpe, Baron of the Exchequer, who was buried in the church. After tea Mr. C. A. Federer read a brief paper on "Bardsey and its Church." Tracing the derivation of the name to the Saxon chieftain Berd, he alluded to the importance of the place in Saxon times, and pointed to the foundations of the enormous earthworks on the "Castle Hill" as evidence. These remarkable remains, however, were not strong enough to resist the terrible onset of the Normans, who swept away both fortress and church, and the lands of Bardsey became a portion of the Conqueror's wide domains. Not long after the Conquest, the lands of Bardsey, with those of Collingham and Micklethwaite, were settled on the Mowbray family, who in turn bestowed them upon the newly-founded Al bey of Kirkstall. This grant, however, was coolly revoked by Henry II., who seized upon the lands, and it was only during the reign of John that the monks of Kirkstall had partial restitution made them of the Bardsey and Collingham lands, and even then they were subject to an annual rental of £90 per annum, which proved to be an impost of an embarrassing character. After the dissolution of Kirkstall Abbey, the barony, manor, and lordship of Bardsey, with Collingham and Micklethwaite, were granted by the Crown to Sir Henry Carey, since which date they have changed hands frequently.

Reports from the *Warwickshire Naturalists and Archaeologists' Field Club*, the *Surrey Archaeological Society*, the *Belfast Field Club*, the *Lancashire and Cheshire Antiquarian Society*, and the *Folklore Society* received too late for insertion this month.

Literary Gossip for Archæologists.

THE 'Εφημερίς ἀρχαιολογική has published a very important article by Dr. Tsounds on the latest researches at Mycenæ, and on the state of civilization at that period.

The French Académie of Inscriptions is about to send two professors to Greece in order to make some historical and archæological studies with reference to the Persian wars, and to the colonial policy of the Athenians.

The well-known writer, John Sakkellion, keeper of MSS. in the National Greek Library, favourably known for his researches on the imperial Byzantine *Bulle*, and on the MSS. of the Island of Patmos, has just died, as we regret to hear, in Athens. He has left, however, just completed, a catalogue of the MSS. in the National Library of Athens, which we hope will soon be published.

The topographical plan of Locri, undertaken by the Italian Ministry of Public Instruction, is now finished. The reliefs made have brought out what portion of the walls is still visible, and shown how they ran in two parallel lines towards the sea, and were seemingly designed to join the city with the harbour, just as the long walls connected Athens with its port. The next excavations will probably be directed to the necropolis.

Professor Ferrini, of the University of Modena, has published an edition of the Aristotelian *Constitution of Athens*, comprising Greek text, Italian translation, introduction, notes, and an appendix in which he maintains against Frederick Cauer that the work must, until new arguments can be adduced, be attributed to Aristotle.

Professor Vincenzo De Vit, author of the *Onomasticon* he is adding to his enlarged edition of Forcellini's *Latin Dictionary*, is engaged writing an historical work which will be shortly published under the title *The Roman Province of the Ossola, or of the Alpes Atrectianæ*.

A desire having been expressed by many architects to possess some memorial of their late lamented colleague, Mr. John D. Sedding, the Architectural Association have thought a volume illustrative of his works, and showing the many-sided character of his genius, would be acceptable not only to them, but to many others of his friends. A volume, therefore, is in course of preparation, containing thirty (or more) plates of typical examples of his work, a short memoir, and a portrait. It will be large folio, printed on thick toned paper, and suitably bound. Among the plates will be ten or twelve reproductions of photographs of his executed works (negatives 15 x 12), facsimiles of his own sketches and designs for embroidery, iron and brass work, crosses, staves, frontals, etc. There will be a list of subscribers included in the book, and

the issue is limited to 250 copies, of which over 170 are already subscribed for. The price to subscribers is one guinea; it will be raised after publication. No profit is to be made from the work, the whole of the subscriptions being spent in producing the volume. Subscription forms may be had of Mr. Edward W. Mountford, 17, Buckingham Street, Strand, W.C.

The Rev. G. Hennessy, of St. Peter's Lodge, Wetherill Road, New Southgate, N., is about to publish, at a subscription price of two guineas, a list of the Clergy of London Diocese from the earliest ages. The work will contain the names, different preferments, dates of institution and vacating of each benefice or preferment in the present Diocese of London, of every dignitary, beneficed clergyman, chaplain, and priest of a mission district, together with the dates and references of several thousand of their wills. A short account of each church and parish, its dedication, consecration, and boundaries, where it could be had will also be given, as well as a copy of the College and Chantry Certificate which gives the property in the possession of every church in the year 1540, and the number of "householding" people there. The names of those who ministered in the churches during the Commonwealth will be given in an appendix, as some were not in Holy Orders, and others were not canonically instituted. The list will contain over 20,000 names of clergy, and cannot fail to be of great value.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE AMERICAN RACE: A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America. By Daniel G. Brinton. New York, 1891: Hodges. 8vo. Pp. xvi., 392. Price not stated.

It needed a subject like that treated of in this book, and an author like Dr. Brinton, to produce a work which, in a sense, is almost of unique value to students who are investigating the questions of race origins. The American race stands to the other races of the world almost in the nature of a test-subject in ethnological research. After serious and long controversy it now seems settled that the ancestors of this race did not migrate from Asia in the north, did not come from Polynesia, and were not the surviving relic of a people connected with the old world by means of a lost continent known to mythical fancy as Atlantis. And on the positive side Dr. Brinton shows two very important facts: first, that the period when the American race first appeared on this isolated continent belongs to geological history rather than to chronological; secondly, that the various modern representatives spread in tribes over North and South America are all descendants of one stock. He therefore speaks of the American race, not of the American races.

Here, then, we have ethnological conditions of great definiteness. A race beginning in prehistoric ages of unknown date, untouched by mixture with foreign races until within quite recent times, say the sixteenth century of our era, developing a culture and a physique out of its own resources and elements—such a race should present a key of great importance to the many vexed questions which have puzzled students of races in Europe and Asia.

Dr. Brinton deems that language, at all events under these conditions, affords the best basis for classification, and he proceeds upon the lines laid down by language in his ethnographic description of the several groups. At a time when in Europe we have had to gradually surrender the idea that language is a test of race, this phenomenon in connection with the American race is very impressive. It suggests a word of caution to those who, eager for a new departure, are inclined to assert that language has nothing to do with race.

But these speakers of one language, in different stages of development, have also one other characteristic which bears upon present questions of ethnographic science. Investigators into the origin of the Aryans are busy in their researches into the craniology of existing Aryan-speaking people, and because they find that both long-headed people (dolichocephalic) and broad-headed people (brachycephalic) are included in the Aryan race according to the test of language, they have started the theory that only one of these groups are the true Aryans, and that the other must have been conquered and forced to adopt the superior language of their conquerors. But with all the evidence of the unity of the American race duly marshalled together by Dr. Brinton, there is also evidence of great divergence in craniology, and the conclusion seems irresistible, that craniology does not form a safe guide by which alone to test the evidence of race.

It will be seen, then, that on these two topics, language and craniology, Dr. Brinton's book supplies a much-needed body of evidence, which is valuable, not merely for its immediate object in connection with the American race, but for the light it throws upon questions of ethnology in Asia and Europe.

In studying the culture and civilization of the American race, we are struck by the evidence afforded of one tribe or group having developed one particular element of culture to a very high degree of excellence, while another tribe or group has developed some other element of culture, though it nowhere appears that they got beyond the stage of barbarism, if not of savagery. The mound-builders of the North cultivated extensive fields of maize, beans, squashes, and tobacco, and dwelt in permanent towns, with well-constructed wooden edifices, and yet they were only in "the highest culture of the stone age," with a religious ritual strikingly similar to some of the agricultural practices which Mr. Frazer has recently been investigating. In fact, there are many points of contact between the culture elements of the American race and those of other races in various parts of the world. Isolated, as they have been, since the Geologic period, they show the same mental evolution at certain given stages, and probably due to the same causes.

Dr. Brinton frequently alludes in his book to previous works of his own—works which are highly appreciated by scholars on this side of the Atlantic.

If in the present work he has condescended to supply a summary of much that he has dealt with in detail elsewhere, the thanks of the student are all the more due to him, because it is the application of the master's hand to a work generally, though wrongfully, considered of minor importance.

Research will, of course, continue to progress in connection with the American race, but in the meantime Dr. Brinton has pulled it up into line, and shown us where exactly we are in relation to it. Succinctly, and with abundant reference to authorities where more details are required, he has gone through the vast mass of accumulated material, and has produced a book worthy of himself and of the science of which it treats.

G. LAURENCE GOMME, F.S.A.



CORNISH FEASTS AND FOLKLORE. By Miss M. A. Courtney. Revised and Reprinted from the Folklore Society's Journals, 1886-87. *Beare and Son*, Penzance, 1890. 8vo. Pp. viii., 208. Price not stated.

Everyone who has read Miss Courtney's interesting papers in the *Folklore Journal* will welcome their appearance in a collected form. They are so easily and pleasantly written, so full of facts, and at the same time so full of "atmosphere." Miss Courtney shows us the folk as well as their lore. She sets before us the women "breeding" fishing-nets or knitting at their cottage-doors ("Cornishwomen are famous 'knitters'"), among whom the prospect of an approaching invasion of "red-haired Danes," in fulfilment of a prophecy of Merlin's, was seriously discussed in times not far distant; she incidentally gives us anecdotes of the smugglers and wreckers, whose descendants even now, on boarding a derelict vessel, drown any live animal found in her, under the idea that if any living thing be in her they can claim nothing for salvage; she reports the quaint speeches of her informants, such as the punning answer of the old man, who, being asked what caused certain mole-hills, replied, "What you rich people never have in your houses, *wants*." These little vivid touches, while they add to the interest of her narrative, at the same time increase its value, for they enable the student to become acquainted with the modes of thought and manner of life of the folk whose lore he is studying, by which means he cannot fail to arrive at a better comprehension of the lore itself.

Cornwall seems to possess an inexhaustible store of folklore. One would have thought that if any county in England had been thoroughly dealt with by collectors Cornwall was that one, yet Miss Courtney has contrived to assemble a considerable number of items hitherto unnoted, and to add details to some already well-known. Of course, she quotes from the works of other writers, including the standard collections of Cornish folklore (in which cases, it may be remarked, her principle of selection is not very apparent). But she overstates the matter when she says that "a book on folklore cannot in this century contain original matter, it must be compiled from various sources." Undoubtedly the personal experiences of an individual collector would not suffice to fill a volume treating of the folklore of any given district. They must be supplemented, as Miss Courtney has supplemented

them, by the information of trustworthy friends and correspondents, and, when needful, by extracts from printed works; but this is a very different thing from mere scissors-and-paste work, and Miss Courtney does herself less than justice by the implied suggestion.

She arranges her material under the following heads: Feasts and Feasten Customs; Legends of Parishes; Fairies; Superstitions of Miners, Sailors, and Farmers; Charms; Games; and Ballads. She is not always perfectly successful in the very difficult task of placing the several items under the most suitable heads (it is a little startling to find the two local variants of the custom, called in the North of England "riding the stang," noticed one among *Legends of Parishes*, the other among *Charms*); but this is, in a great measure, neutralized by the addition of a good index. A table of contents is somewhat inconveniently wanting.

The first section—Feasten Customs, as Miss Courtney, with one of her touches of local colour, calls Festival Customs—is specially full and interesting. Besides general festivals, every parish observes its own "feasten Sunday," frequently with special ceremonies. One of the most curious of these is the "snail's creep," performed at St. Roche and one or two adjacent parishes in the beginning of June, when the village band marches round a large meadow in ever narrowing circles to the middle, and then, turning about, retraces its steps, the young people dancing after it the whole way in pairs, hand in hand. In several Cornish parishes the practice of choosing of a "mock mayor," instanced by Mr. Gomme in support of his argument for the complex and prehistoric origin of the English village system, is, or was, observed. The celebration of the feast of St. Thomas à Becket is opened at Bodmin by an equestrian procession, known as "Bodmin Riding." It seems formerly to have been a trades procession, such as celebrated Corpus Christi Day in many ancient boroughs. A particular air, called "The Riding Tune," was always played. So also the "Show," or Corpus Christi procession, at Shrewsbury, had its own air, "Shrewsbury Quarry," named from the site of the subsequent sports; and the Whit Monday "Greenhill Bower" at Lichfield (the remnant of the ancient municipal Court of Array), had its "Bower Tune." Miss Courtney gives the notes of the Helston Furry Day tune, together with a clear account of that famous festival, which gains rather than loses in interest from being placed in juxtaposition with other Cornish May festivals. At Padstow, for example, the daybreak journey into the country, the return laden with flowers and greenery, the songs in praise of the coming of summer, are all to be found; but the noonday dance of the principal inhabitants through the streets and into every house in the town is replaced by the procession of the Hobbyhorse, which is taken through the town to a pool, known as the Traitor's Pool, where it is supposed to drink. The head is dipped into the water, which is freely sprinkled over the bystanders. Professor Max Müller would probably see in this a reminiscence of some myth of the horses of the sun sucking up the waters; Mr. J. G. Frazer would tell us (and, no doubt, truly) that it is a remnant of a primitive rain-making charm; but what is the special connection between horses and the weather on the one hand, and between horses and Padstow on the other?

We should like to enter upon the subject of Cornish superstitious belief, but space fails us, and we must refer readers to Miss Courtney's book itself if they would become acquainted with the old Vicar of St. Cleer, who haunts his vicarage in the form of a spider, and for whose sake no servant there will kill spiders; with the widow who had been "deprived of her rights," and who regained them in consequence of information received from a company of spirits, to which she was introduced by her husband appearing in the form of a spotted dog; with the white lady, who mounts behind belated horsemen on Marazion Green, and rides with them as far as the nearest stream; and with the mysterious invisible "Bucca," for whom fishermen used to leave offerings of fish on the sands, and harvesters at lunch used to throw a piece of bread over the left shoulder and to spill a few drops of beer on the ground. We will only add here that the volume contains none but Cornish folklore, no parallels being given, and that it would, among other uses, be a suitable book to put into the hands of anyone, even an uneducated person, whom it was desired to enlist as a folklore collector.

CHARLOTTE S. BURNE.



GALLOWAY IN ANCIENT AND MODERN TIMES. By P. H. M'Kerlie. *William Blackwood and Sons.* Crown 8vo., pp. x., 324. Price not stated.

These pages show considerable industry, extensive reading, and a fairly good capacity for the assimilation of material; but they are at the same time poorly arranged, composed in a shockingly confused and ungrammatical style, and heavily weighted with needless excursions into subjects which have no real connection with the question in hand. It is obvious that Mr. M'Kerlie has given much attention to the early and present history of Galloway, and it will be convenient to many to have a variety of authorities gathered together in a single handy volume upon such a subject. But the author's treatment of outside questions, which he persists in dragging in, abounds so in blunders and crude statements that it almost destroys the critical reader's faith in him as a chronicler of Galloway proper. His trust in the apocryphal Dive list of the companions of William the Conqueror, which is given in full in the appendix, makes the long remarks on Norman lineage and the English nobility worthless; whilst his summary of the Episcopalian and Presbyterian controversy, and his judgment on "the ancient fathers so styled," comprised in two pages, are childishly jejune. There certainly is some real value in the author's ethnological deductions, and he establishes the fact of a far wider Norse influence than has generally been accepted, but the almost hopeless confusion of style makes it difficult from time to time to surmise the meaning of his statements. What, for instance, is the interpretation of this sentence: "The people in the Lowlands who were not Celtic, when temporarily held by those south of the Tweed, were more of Scandinavian origin than Saxon." The prejudices of the author are obviously too strong to allow him to be a fair historian, that is, "a teller of what is known." This comes out even in points in which we believe him to have the weight of evidence on his side. Mr. M'Kerlie argues with some success against the view that Galloway was an independent

kingdom ; but, having formed that view, he suppresses that which militates against his conception. To prove that he is right, our author has to argue against the old chronicler, Ailred of Rievaulx, who states that Galloway had princes of its own within the memory of men still living. How does Mr. M'Kerlie meet this ? Why, by telling his readers that Ailred, who flourished 1109-1166, was Abbot of Rievaulx in Yorkshire, and also of Revesby in Lincolnshire, that he wrote a genealogy of the English kings, and that "located in England he personally could have known nothing of Galloway." Here we have the would-be historian of Galloway on the horns of a dilemma. Either he is profoundly ignorant of all about Ailred and his writings (in which case he had no business to argue about him at all), or else, knowing that Ailred was brought up in Scotland, and was originally in high position in the court of King David, and that he returned to Kirkcudbright in 1164, he deliberately hides these facts from his readers' view, in order that Ailred may be regarded as a purely English writer, and hence "no authority on the subject." The writer takes credit to himself, in a brief preface, that he has abjured divisions into chapters ; but the result is singularly wearisome. He refers with apparent pride to his table of contents, but it is misleading and disappointing. The antiquary will see with interest the titles, Forts, Crannogs, Cairns, Rocking-Stones, and Cup and Ring Markings, each in capitals, and in separate lines, but his disappointment will be great on finding that these five subjects occupy less than four pages, and that the remarks are so trifling as to be valueless, no reference being even made to the classic works of Dr. Munro on lake-dwellings. To crown our disappointment about this book, with which we are more disappointed the more we study it, there is no index, which is a peculiarly sore necessity for so desultory a composition.



OLD CHURCH LORE. By William Andrews, F.R.H.S.
William Andrews and Co., Hull. 8vo., pp. 256.
Illustrated. Price 6s.

The rare industry and careful reading of Mr. Andrews have produced yet another volume, which forms a fitting sequel to a work of last year, entitled *Curiosities of the Church*. It is chatty, interesting, and instructive from cover to cover. The covers in themselves are handsome, and the printing and type excellently clear. Mr. Andrews seems to unite the rare qualifications of a good author and a good publisher in his own person. This volume is well varied, for it deals with the Right of Sanctuary, the Romance of Trial, a Fight between the Mayor of Hull and the Archbishop of York, Chapels on Bridges, Charter Horns, the Old English Sunday, the Easter Sepulchre, St. Paul's Cross, Cheapside Cross, the Biddenden Maids' Charity, Plagues and Pestilences, a King curing an Abbot of Indigestion, the Services and Customs of Royal Oak Day, Marrying in a White Sheet, Marrying under the Gallows, Kissing the Bride, Hot Ale at Weddings, Marrying Children, the Passing Bell, Parish Coffins, the Curfew Bell, Curious Symbols of the Saints, and Acrobats on Steeples.

The opening section gives a good summary of the right of sanctuary, and details with regard to the celebrated instances of Durham and Beverley. Men-

tion is made of the existence of two sanctuary stone chairs, or Frith Stools, one at Beverley and the other at Hexham. Mention might also have been made of the stone chair that used to stand close to the high altar in the cathedral church of York. For violation of the sanctuary of St. Peter, York, there was a heavy penalty if the fugitive was seized in the close, a double penalty if seized in the church, a further increased penalty, together with penance, if in the choir, but if anyone with devilish audacity (*diabolico ausu*) dared to seize anyone in the stone chair, he was at once "boteless"—that is, without any remedy—and could be carried out and executed at once by the servants of the minster. These culminating penalties probably applied in a like degree to other sanctuaries possessing a Frith Stool.

Chapels on Bridges is a good chapter. The small protruding structure on the bridge of Bradford-on-Avon, of which a drawing is given, is of post-Reformation date, and was designed for secular purposes, but the enlarged buttress and lower courses of the masonry undoubtedly at one time pertained to a chapel of a different shape. Other bridge-chapels described are those of London Bridge, Ouse Bridge, York, Salford, Bedford, Derby, Rotherham, and Wakefield. We ought scarcely to complain of omissions in a volume of this size, but among bridge-chapels of which interesting particulars might have been given is the one that used to stand on the great Bridge of Swarkeston, in Derbyshire, over the Trent. It is rather curious, too, that in the section on Charter Horns (would not Tenure Horns have been a better title?) no mention is made of the remarkable Tutbury Horn, which still conveys extraordinary rights, such as the appointment of a coroner, to its holder.

In the general remarks that precede the account of St. Paul's cross, the mistake is made of saying that the island of Iona now only possesses one cross. When writing on the marrying of children in olden times, Mr. Andrews concludes by the reflection that "young men and maidens may congratulate themselves on living in these later times, when they may not be united in wedlock before they are old enough to think and act for themselves." But this is not correct, for a minister may now be called upon to marry a boy of fourteen to a girl of twelve, if the parents or guardians and the children consent. The writer of this notice had much difficulty, in 1882, in persuading mother and child to defer a marriage when the girl was under fourteen. To the information about the poor being carried to the grave in a parish coffin, and then merely buried in their shroud, up to a comparatively late date, may be added the statement that the custom of being buried in shroud only was not abandoned in the large parish of Bakewell, Derbyshire, until 1797, a much later date than any quoted. In the room over the porch of the church of Linlithgow, we lately noticed a parish coffin of still more recent use. It was made in 1831, during a terrible visitation of cholera, when the deaths were so frequent as to forbid the finding time or opportunity for making individual coffins. But our criticisms must close, as they began, with genuine praise. Though containing nothing very abstruse or original, the pages are eminently pleasant reading, and the material is put together with so much care that the most exacting antiquary can find hardly any cause for quarrel.

BITS OF CANTERBURY CATHEDRAL: drawn by Walter Tallant Owen. *W. T. Comstock*, New York. 8vo. Twenty-four plates. Price 4s. 6d.

To these plates there is not a word of letterpress, save the brief description of the drawings. But it is a highly desirable book for the lover of old architectural bits, and more particularly so for those who know and value the great church of St. Augustine's see. Charming views, such as the north-east view of "Bell Harry," or the great central tower, or the stairway to the mint, that have been drawn and reproduced a score of times, are here given with fresh effect and grace, whilst gems of Norman work, such as the windows of the treasury, and arcaded decoration from St. Augustine's Tower, reveal little-known details in their wondrous harmony of design. Perhaps the least effective plate is that which gives a general view of the church from the south-west. The best is beyond doubt one of some Norman arcades in the remains of the infirmary cloisters; it is worthy, and this is the highest praise that can be given, of a place in one of Mr. Ruskin's books. We quarrel a little with the title. Not only ought Mr. Owen to be superior to the popular but nevertheless general mistake of calling the building a cathedral instead of a cathedral church, but the drawings do not all pertain to the great church or its adjuncts. For instance, there is a plate of Mercery Lane, so well known to all visitors to Canterbury, and there is another delightful bit, unknown, we are sure, even to many a Canterbury resident, which is a foreign-looking view of a bridge and quaint buildings rising up from the Stour, and drawn from the river. The title should be: "Bits of Canterbury." We presume Mr. Tallant Owen is an American, and we thank him and his publisher for sending us this pleasant memorial of an ancient English city across the Atlantic. It can be obtained of Mr. Batsford, High Holborn.



Correspondence.

RIEVAULX ABBEY.

(P. 90, vol. xxiv.)

Even in the far north of Scotland the *Antiquary* is looked out for with interest as the months go round, but I cannot allow this month to go over without raising a small protest against the attack upon Lord Feversham in regard to Rievaulx Abbey. From the comments in "Notes of the Month," it might be supposed that Lord Feversham never expended anything upon this glorious ruin. I know before my day there was expended a good sum of money under the direction of Sir Gilbert Scott, and during the nearly ten years I was under the noble owner, I had the pleasure of cementing the top of the choir walls and replacing the loose stones in position, and what I glory in more than other things, I cut off all the ivy that was doing such serious mischief to the church, and was proceeding to do the same with the rest of the building, when the senseless uproar of the "lovers of the picturesque," etc., caused a stop to

be put to the work. The last year of my connection with the dear old ruin, I removed all trees from the frater wall-top, and as much of the ivy as I dare from the walls, also all the ivy from the walls of the monks' reredorter, but was again stopped from removing it from the infirmary walls. There is a large ash tree overhanging the east wall of the frater that, had I stayed, I think would have been taken down. On my visiting Rievaulx this Easter, I took particular notice of the walls, and am only too sorry to say my prediction to the noble owner is coming true, that, unless something were done to the wall-tops of the other buildings, they would suffer. It is the earlier buildings that were built of the "penny-piece" stones that were going so quickly to ruin. I must say that my knowledge of Lord Feversham leads me to think that if he were approached on the matter, something might be done; but to say hard things which are not quite correct will do no good.

HENRY A. RYE
(Sometime Clerk of Works on
Duncombe Park Estate).

Sutherland Estate Office, Golspie,
September 3.

[With regard to Mr. Rye's letter, we beg to refer to the "Notes" on the Abbey on page 140 of this issue.—ED.]

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archaeologists on archaeological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject; nor can he undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

Communications for the Editor should be addressed "Antiquary, Barton-le-Street, Malton."

Our contributor Mr. F. Haverfield, F.S.A., Lancaster College, Shoreham, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archaeological journals containing articles on such subjects.

Mr. Haverfield's "Quarterly Notes on Roman Britain" are deferred to next month.

The Provincial Museum treated of in the November number will be Carlisle, by Chancellor Ferguson, F.S.A.

It is hoped that an illustrated article by Professor Halbherr on recent excavations in Crete will appear in our next issue.

ERRATUM.—On p. 122, second column, line 22, for "Bewcastle" read "Bewley Castle."